THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

TO THE CHURCH OF ENGLAND.

Sonnet.

CHURCH of our fathers! though beset by foes,
We see thee noble yet and undismay'd;
Thy hope, thy *only* hope, but sure, still stay'd
On HIM who sees, and wisely suffers blows
With taunts, frequent and bitter, even as those
That fell on thy first martyrs, (worse than steel
Or flames,) to try thy love, thy truth, thy zeal.
'T was thus his own beloved he ever chose
To purify, as gold by fire, so make
Their severance from this evil world to feel,
More to resemble HIM who died, and rose
Triumphant out of sufferings' darkest shade.
Ever THOSE sufferings theirs and thine to *heal*
Have power, and wo in greater bliss to close.

Vaucluse, April 1, 1835. U. N.

THE CHURCHMAN.

From the British Magazine, for April.

CHURCH MATTERS.

THE opinion expressed in the last number of this journal, that the change so clamorously demanded by reforming Churchmen, as well as by enemies without doors, was *actually come*, is justified by the appearance of the report of the commission respecting bishoprics, in which two sees are extinguished, and the principles of a fresh distribution of revenue and of partition of stalls, are laid down; and consequently the time is come, too, for the exercise of those feelings with which it was said, on the same occasion, that such changes must be regarded by those who hold the opinions which this journal, however feebly, has endeavored to represent and to maintain.

The first exercise of these feelings is to suppress unnecessary reflections on what has happened. While change was only *in prospect*, it was the duty of those who thought it evil to say all that they could to prevent it, and to point out the mischiefs which, in their view, it threatened to bring with it. But no one who reasons can doubt that, from this moment, the change which the report proposes is the least which (humanly speaking) can possibly happen. Other governments there may be, but what government will do less? The changes, therefore, recommended in the report, must be considered, to all intents and purposes, as actually achieved,—the principles, on which they proceed, as actually established, and their effects as inevitable. The battle has been fought, in a word, and is lost. They who have lost it are unquestionably in that most forlorn condition of humanity that their *past* is utterly cut away from them. Their position is one, of a truth, which none can envy. Change will sweep away their old and long-cherished and precious recollections; but while the convictions of their understanding, and the affections of their heart remain unchanged, the stern voice of duty commands them to go forth into the struggle of life again. It commands them, too, as in the hour of domestic affliction, alike to turn away their eyes from the bright days of the youth and vigor of those whom they loved, and to abstain from lacerating their own feelings by unavailing inquiry into the origin and progress of the disease. It is enough that all—the youth and the vigor, the disease and its close—are past and gone. The threads are snapt, and the web of the future must be begun anew. The ancient streams are dried up; they must dig for new springs. The house of their fathers is to be reconstructed; their hands must not be slow to build on the foundations which are left, nor their hearts unwilling to pray that the glory of the new edifice may be greater than that of the first.

On this point another word or two may be added. It is first to be said, with respect to the commission, that change did not originate with them,—that the King's speech laid it down as a settled matter, and that the terms of the commission not only recognised it as so settled, but dictated to the members of that commission the points to which their attention was to be directed; so that they are not responsible for change, but for the choice of means only for executing what was decreed elsewhere.

There are other considerations respecting them still more material. They who consider who are the members of the present government, and who are the members of the commission, must confess that while, in both quarters alike, they would certainly expect a ready and anxious desire to promote every real improvement, and to go, indeed, as far as principle will allow, in promoting it; in both quarters also they would look for those who would resist all the evil they can, and would admit the least; who have no love for change, as change; and who would not be induced by any thing but a sense of irresistible necessity, to yield to sweeping changes. The same recollections must lead also to a ready avowal, on the part of every candid man, that though different means of effecting even great changes from those which the commissioners suggest, should approve themselves to him, their judgment is entitled to far more respect than his. We (the anti-reformers) see already that the good providence of GOD, whether in mercy or in judgment, has, with respect to change itself, given success to other counsels than ours; and that the change which we deprecated (and still would deprecate, if the time were not past,) whether it comes from the enemies (intended or unintended) or from the wiser friends of the Church, *is* come. Let us hope and pray that our anticipations of evil from it may never be realized; that our forebodings may be scattered to the winds, and our wisdom prove folly. Let us warmly hope and earnestly pray that the great Head of the Church may send his blessing on other plans and schemes for promoting his cause than our fallible judgment can at once admit as the best.

One inevitable evil (it surely is such) will arise from great movements like this. The anti-reformers, looking to human nature, the slow progress which alone good can make, the certain evils, the certain inefficiency of those rapid changes which cannot *fit* themselves to the habits and feelings, and the certain *dangers* of them, defended things as they were, because they saw clearly that there was a silent and certain improvement going on, that there were very great benefits actually existing, and that occasions were ever offering for the gentle and quiet introduction of greater; and because, if they saw some points where more might have been done, still the deficiency was not for a moment to be weighed against the danger, evil, and misery of breaking up what was good in itself and working well. But when things are *not* to be as they were, when the changes introduced are not light or trifling, their ground of argument in public is cut away from them, and their feelings in private are cut away too. If so much change is introduced, that old habits and notions must be gone, the thought, though not expressed, must occur, "Why should not more be done, if any prospect of good offers? The risk and the evil of change *are* actually incurred, surely it will be advisable to have all the good we can.' The only persons who refused to speculate before, are driven to speculate now. They have the same deep zeal for the cause as others, and they thought it best served by being quiet and keeping all in its place. But if all is already put out of its place, the same zeal *must* lead them to *consider* at least how it can be best re-arranged. This is not a matter of *choice*, or *blame*, nor a subject for advice or admonition. It *cannot* be otherwise. The only thing to be said is, that they must avoid all private fancies, and must look more closely than ever to history, both to gather up the views of the primitive Church on essentials, and to collect the wisdom of experience as to *expedient* measures; so that, when fitting occasions offer, their opinions may have the due weight. It is not meant that every man is to be a 'meddler.' The same abstinence from dictating where we ought to obey, and speaking where we ought to listen, will remain a duty. But what is meant is, that men's *thoughts* must flow in a different channel, and, in their proper place and occasion, will have vent, and will have weight.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

PURITANS *versus* QUAKERS.

WERE that course to be pursued in this paper which has been pursued in preceding ones, I should be unable to give any thing like a full picture of some scenes in Quaker history, which ought to be known to multitudes who are utterly ignorant of them, and to be appreciated by at least one well-drawn example, as they never could be by scores of elaborate references. My object, accordingly, will be to present your readers with a very condensed statement of the sufferings of this most outraged sect, under the discipline of *Puritan* lovers of liberty; and then to display to them some extracts from a Quaker historian, now rare and difficult of access: I allude to the small folio of William Sewel, published in London in 1722. Sewel will furnish the curious and sympathizing with a livelier and more impressive representation of the fiery and bloody trials of his brethren than they would ever gather from any digest of authorities, how valuable soever these might be to a compiler or historian.

I have been at some pains to gather and arrange from the writings of Hutchinson, from the ancient Colony Laws, and other sources, the various titles bestowed by Puritans upon the Quakers, and the sundry qualities ascribed to their opinions, habits, and sectarism. These shall be exhibited with pretty thorough proofs, that Puritan appellatives were not empty air, but were sustained and accredited in such a particular and emphatical manner as to prove them '*sincere*' in the largest sense of a New-York Observer's definition. To begin: the *opinions* of the Quakers were pronounced 'dangerous,' 'horrid,' 'blasphemous' and 'damnable.' As to their *practices*, they were condemned as 'absurd and destructive,' and for their adherence to them, they were proscribed as 'impetuous attempters,' 'arrogant and bold intruders,' 'proselyters,' 'evil speakers of dignities,' 'revilers of magistrates and ministers,' 'despisers and overthrowers of the *order of* GOD* in Church and Commonwealth.' When spoken of collectively, *as a sect*, the Quakers were called, and even in the most solemn and deliberate publications of the *government*, (of the publications of the *pulpit* a reader can easily guess from such specimens,) 'pernicious, blasphemous, cursed heretics,' 'rogues and vagabonds.' The repetition of the word 'cursed' is perfectly frightful.—'Cursed Quakers' seems to have been almost, or quite, a proverbial phrase. As to the *treatment* of these unfortunate people: a *Puritan* bark was never worse than a Puritan bite. They were compelled to attend on the services of the Puritan preachers, and when they assembled by themselves, though never so privately, their doors might be broken open: a thing which, as was remarked in a former paper, Lord Chatham did not hesitate to say, in the face of all Parliament, *the king* could not and dare not do. They could be apprehended without warrant, tried without jury, fined without mercy, and incarcerated at the pleasure of their tormentors. They could be put in stocks and in *cages*, and exposed to scorn, hooting and filthy missiles: this last punishment being one of those ingenious cruelties in which I never knew Puritans equalled, but by such monstrous oppressors of human rights, and fiendlike sporters with human comfort, as Tamerlane and Louis XI. of France. Their disposal of property was rendered null, because they would not allow a signature to a will and testament to be proved by oaths. (Felt, 237.) They could, for pertinacity in the maintenance of their sentiments, and continued dishonor to Puritan worship by absence from it, be stripped naked to the waist, (women as well as men,†) tied to a cart's tail, dragged through a town's most public streets, and be 'severely whipped' as they went along. (What 'severely' means, in the whipping phraseology of Puritans, may be calculated from the pity which their unmerciful use of the rod on their own children, drew even from the quiet and phlegmatic Dutch.) They could be branded R., [rogue,] and H., [heretic,] see Sewel, 224, cropped, bored through the tongue with a red-hot iron, banished, and finally hung, and left unburied for noisome birds or ravenous beasts.‡

'Here,' I can well say with old Sewel, when he had just finished the recital of a terrible Puritan statute, 'here endeth this sanguinary act, being more like to the decrees of the Spanish inquisition than to the laws of a reformed Christian magistracy, consisting of such, who themselves to shun persecution (*which was but a small fine for not frequenting the public worship*§) had left old England.' (Hist. Quakers, p. 200.)

This allusion of Sewel to the inquisition reminds me of the romantic excursion, undertaken by some females of his sect, who went to Malta, and holding forth too freely, were imprisoned for a long time in the cells of the 'holy office.' There they were pestered by the monks, equal enthusiasts with themselves, one of whom offered to have his finger cut off if they would turn good 'Catholics.' Still they found plenty of time in such apparently close quarters to darn stockings, and mend old clothes. They were finally released in a very courteous manner. (Sewel, 293-312.)

With this passage of Quaker romance I am constrained to join a second well-attested one, concerning another of their heroines. This true Amazon even ventured among the Turks, and aspired to the honor of converting the grand Sultan himself. His Mohammedan Majesty was any thing but offended, said he could not but respect a philanthropist who would come so far, on such a profoundly kind errand, and 'hearkened to her with much attention and gravity.' Not only so, but he was quite disposed to admit she spoke *truth*, and then (no doubt like the Indian, when he formally admitted the stories of his missionary, and expected the same condescension for his own) was a little curious to know if her ladyship would not pay a compliment or two to Mahomet. Sewel may well say 'she answered warily,' for she made what a New-Englander would call such a 'cute' reply, that the gentlemen of the long beard were quite smitten, let her go away 'without the least hurt or scoff,' and even offered her the protection of a guard. (Sewel, 257, 258.)

Such was the treatment of Quakers (not in any better era than that the Puritans lived in) from a tribunal, of which it has been supposed earth never saw the match, in horrors of cruelty; and from the disciples of one, who might most emphatically be denominated the prophet of fire and the sword. When I contrast it with their treatment, standing out in such bold and shocking relief from the rugged and bloody history of New-England, I am compelled to exclaim, O my powers of comparison, how utterly are ye put at fault by nominal Christians, professed exiles from persecution, and detesters of its wrongs, aspirants to names and principles of peace and purity, beyond *all* on the terraqueous globe, to whom the *Inquisition* and the *Turk* may be examples for clemency or compassion!

It has long been fashionable, Friend Editor, for Puritans to be most bountiful in their censures of the severity of all system-mongers, but their own favorite selves, the undoubted 'favorites' and 'emissaries of GOD.' (Even Bancroft can see them such: any 'mists' to the contrary notwithstanding. Vol. i. 377.) And especially hath it been their custom, and their delight, to lavish these censures on that deplorable hierarchy, which is partial to the surplice, and the sign of that cross which was an 'offence' to imperfect Christians, (Gal. v. 11,) but to those who were established a 'glory.' (Gal. vi. 14.) In view of its very easy if not spontaneous anathemas and proscriptions: and we have seen how it could not name a Quaker, to the thousandth time, without the habitual 'curse,' (whereas the pope would have cursed him *once* and have done with him,)—have seen how smoothly the charge of being not merely no-christian, but anti christian, could roll from its tongue—and how composedly it could fancy all its opponents,|| leagued with, and prompted by, 'the powers of darkness,' and accordingly blacken and blast them to the extent of their diabolical merits: I say, in view of its very easy, if not spontaneous anathemas and proscriptions, may it not charitably be cautioned, (for its spirit still lives,) lest it give veritable pertinence to the son of Sirach's monition, that there be those who, when they curse Satan, are but cursing their own souls? (Ecclus. xxi. 27.) Puritanism has always told a harder tale than any system about woes and indignities, about overbearing pride, fell wrath, and persecuting malevolence. Alas! if after all it should prove true, *mutato nomine, de te fabula narratur!*

I will here suspend further observations of my own, and introduce the proposed extracts from Sewel. He had just been giving an account of the trial and condemnation of William Robinson, Marmaduke Stephenson and Mary Dyar, the first Quaker martyrs to Puritanic malignity. On his 231st page, he opens the last act of the dismal tragedy.

'The day appointed to execute the bloody sentence was the 27th of October, when in the afternoon the condemned prisoners were led to the gallows by the Marshal Michaelson and Capt. James Oliver, with a band of about *two hundred armed men*, besides *many horsemen:* as if they were afraid some of the people would have rescued the prisoners. And that no actors on the stage might be wanting, the priest Wilson joined to the company, who when the Court deliberated how to deal with the Quakers, said, "Hang them, or else"—drawing his finger athwart his throat, as if he would have said, "Despatch 'em this way." Now the march began, and a drummer going next before the condemned, the drums were beaten, especially when any of them attempted to speak. Glorious signs of heavenly joy and gladness were beheld in the countenances of these three persons, who walked hand in hand, Mary being the middlemost; which made the Marshal say to her, who was *pretty aged and stricken in years*, "Are you not ashamed to walk thus hand in hand between two young men?" "No," replied she, "this is to me an hour of the greatest joy, I could enjoy in this world. No eye can see, no ear can hear, no tongue can utter, and no heart can understand, the sweet incomes or influence, and the refreshings of the Spirit of the LORD, which I now feel." Thus going along, W. Robinson said, "This is your hour and the power of darkness." But presently the drums were beaten; yet shortly after, the drummers leaving off beating, Marmaduke Stevenson [Sewel or his printer spell the name two ways] said, "This is the day of your visitation, wherein the LORD hath visited you." More he spoke, but could not be understood, by reason of the drums being beaten again. Yet they went on, with great cheerfulness, as going to an everlasting wedding-feast, and rejoicing that the LORD had counted them worthy to suffer death for his name's sake. When they were come near the gallows, the priest said in a taunting way to W. Robinson, "Shall such Jacks as you come in before authority with their hats on?" To which Robinson replied, "Mind you, mind you, it is for the not putting off the hat we are put to death!" Now, being come to the ladder, they took leave of each other with tender embraces, and then Robinson went cheerfully up the ladder, and being got up, said to the people, "This is the day of your visitation, wherein the LORD hath visited you: this is the day the LORD is risen in his mighty power, to be avenged on all his adversaries." He also signified that "he suffered not as an evil-doer," and desired the spectators "to mind the light that was in them," to wit, "the light of CHRIST, of which he testified, and was now going to seal it with his blood." This so incensed the envious priest, that he said, "Hold thy tongue, be silent, thou art going to die with a lie in thy mouth."* The rope being now about his neck, the executioner bound his hands and legs, and tied his neckcloth about his face. Which being done, Robinson said, "Now ye are made manifest," and the executioner being about turning him off, he said, "I suffer for CHRIST, in whom I live, and for whom I die." He being turned off, Marmaduke Stevenson stepped up the ladder, and said, "Be it known unto you all this day, that we suffer, not as evil-doers, but for conscience' sake." And when the hangman was about to turn him off, he said, "This day shall we be at rest with the LORD:" and so he was turned off. And Mary Dyar, seeing now her companions hanging dead before her, also stept up the ladder, but after her coats were tied about her feet, the halter put about her neck, and her face covered with a handkerchief, which the priest Wilson lent the hangman, just as she was to be turned off, a cry was heard, "Stop! for she is reprieved." Her feet then being loosed, they bade her come down. But she, whose mind was already as it were in heaven, stood still, and said "she was there willing to suffer, as her brethren did, *unless they would annul their wicked law.*" Little heed was given to what she said, but they pulled her down, and the marshal and others, taking her by the arms, carried her to prison. That she thus was freed from the gallows *this time*, [she was hung finally,] was at the intercession of her son, to whom it seems they could not *then* resolve to deny that favor.'

He then gives a spirited and brave rebuke of Mrs. Dyar, written the next day to the General Court, and shows that the magistrates, apprehensive of censure for the murder of Robinson and Stevenson, sent her away to Rhode-Island, then the asylum for many, from their 'enemies, persecutors, and slanderers.' On page 233, he thus proceeds:

'Whilst I now leave her at home,' [she was a mother and came home to her children from R. I.] 'I am to say, that one John Chamberlain, an inhabitant of Boston, having seen the execution of W. Robinson and M. Stevenson, was so reached by their pious speeches, that he received the doctrine of the truth for which they died. But his visiting those in prison was so ill resented that afterward he was whipped several times *severely;* as was also Edward Wharton, an inhabitant of Salem, who having said, "That the guilt of Robinson's and Stevenson's blood was so great and heavy that he was not able to bear it," was for this, his pretended sauciness, whipped with *twenty lashes* and fined *twenty pounds!*

'But before I quite leave the persons that were hanged, I must say, that being dead, their countenances still looked fresh, for the terror of death had not seized them. But being *cut down*, they were very barbarously used, none taking hold of their bodies, which so fell on the ground that thereby *the skull of W. Robinson was broken.* And even their shirts were ripped off with a knife, and their naked bodies cast into a hole which was digged, *without any covering*. And when some of their friends would have laid the bodies in coffins, *it was denied them. Neither would they suffer the place where the bodies were cast to be fenced with pales, lest ravenous beasts might prey upon them.*'

Here his narrative of this Puritan *Auto da Fe* closes, and I will only add, that as I have specified several points of consanguinity, between Puritanism and Popery, your readers may here observe another, in their posthumous malevolence toward the remains of the dead. Popery will not give a heretic a spot to lay his bones in: it can even disinter him, as it did Wiclif, and give his ashes to the winds. Puritanism cannot give a heretic such a covering as the blood-thirsty Joab gave Absalom, the traitor, (2 Sam. xviii. 17,) but leaves him to fill the maw of the prowling wolf and the carrion crow.

Soon after Sewel completes his detail of the catastrophe which befel Mary Dyar, in whom the frost of age had not chilled the glow of intrepidity for the cause of charity and freedom. She was carried to the Puritan Golgotha with a band of soldiers, and the drums beaten as before, to prevent sympathy with her speeches. She made a short speech, however, at the foot of the scaffold, declaring that she came to keep blood-guiltiness from them, desiring them to repeal their unrighteous and unjust law of banishment on pain of death. 'Then,' says Sewel, 'priest Wilson said, "Mary Dyar, O repent, O repent and be not so deluded and carried away by the deceit of the devil." To this Mary Dyar answered, "Nay, man, I am not now to repent." And being asked by some, "Whether she would have the elders† pray for her," she said, "I know never an elder here." Being further asked, "Whether she would have any of the people to pray for her," she answered, "She desired the prayers of all the people of GOD." Thereupon some scoffingly said, "It may be she thinks there is none here." She looking about said, "I KNOW BUT FEW HERE." Then they spoke to her again, "That one of the elders might pray for her." To which she replied, "Nay, first a child, then a young man, then a strong man, before an elder in CHRIST JESUS.* After this she was charged with something, of which it was not understood what it was; but she seemed to hear it, for she said, "It's false, it's false,—I never spoke those words." Then one mentioned that she should have said, "She had been in paradise." To which she answered, "Yea, I have been in paradise several days." And more she spoke of the eternal happiness into which she was now to enter. In this well disposed condition, she was turned off, and died a martyr of CHRIST, being twice led to death, which the first time she expected with undaunted courage, and now suffered with Christian fortitude. Thus this honest, valiant woman finished her days; but so hardened were these persecutors, that one of the court said, scoffingly, "She did hang as a flag for others to take example by," and putting to death *for religion* did not cease, as will be related hereafter.'

And yet, says Mr. Bancroft, (i. 502,) the Puritans '*did not attempt to convert others, but to protect themselves;*' [what! from women whose *grey hairs* should have been a sufficient indemnity for their endangered liberty, if imbecility of sex could not be?] '*they never punished opinion, as such; they never attempted to torture or terrify men into orthodoxy.*' And Endicott, the presiding genius in these demonian orgies, has his every fault 'sanctified' by a phrase of most classical plausibility, '*benevolent though austere.*' (i. 369.) Alas! there is 'a train of mists hovering' around these bold allegations, which makes their truth, to us, quite untransparent: if Mr. Bancroft can discover it, his eyes may well be envied by the possessor of the best night-glass which ever crossed the stormy Atlantic.

The matters 'to be related hereafter,' to which Sewel referred a moment since, are the execution of William Leddra, the sentence of Wenlock Christison, and the imprisonment of *twenty-seven* of their friends, who were released after Leddra's death, in consequence of apprehensions of displeasure from England. An apprehension of which Sewel with good cause speaks, and which was fulfilled by the arrival of the King's *mandamus*, in the hands of Samuel Shattock, a Quaker, who had been banished on pain of an ignominious death. This *mandamus*, from 'a profligate tyrant,' as Mr. Greenwood is pleased to denominate him, sealed up the fountain of Quaker blood, or the soil of New-England would have cried to heaven for that of Christison, and many a *twenty-seven*, besides the victims on which Puritan statutes had already fastened their fangs. It is really humiliating and pitiful, therefore, to witness such an attempt as Mr. Bancroft's (i. 494, 495) to extricate the Puritans from the charge of awful and most sanguinary intolerance, because they did not murder *quite so many* as the Roman Catholic inquisition. Doubtless the argument had to take this shape, because *tyrannical royalty* prevented them from equalling the inquisition in the number of its acts of fiendish barbarity, as, Justice Story being witness, they unquestionably did equal it in temper and terrors. (Hist. Disc. p. 55.)

It was my intention to have given some of the details of the execution of Leddra, who through an entire 'very cold winter,' and during 'night and day,' and 'in an open prison,' was chained to a log, as though he had been a hyena and not a man, and to show, in Sewel's own style, how he was attended with a Puritan father confessor, who, though he mocked him not in his last moments with beads and a cross, quoted to him for scripture, what the Bible does not contain, and how to the end, he 'continued cheerful, and died like Stephen, exclaiming, "LORD JESUS, receive my spirit."' It was also my intention to have inserted some account of the trial and replies of Wenlock Christison, who was doomed to death, if not finally hung. For this, I was the more disposed, since Chalmers says of him, in his Political Annals, 'The spirit and talents displayed by Wenlock Christison on his trial, would have done honor to Sidney.' (p. 191.) But time and space will not permit me, and perhaps many will think I have offered enough already, from some of the darkest chapters of human history—have dwelt sufficiently on deeds which Turks and Inquisitors, (to let Laud and Star Chamber judges pass as examples of comparative innocence,) will rise up in the judgment to condemn. I am willing to let the awful records before me be closed, and have willingly given what you have seen in this paper, almost wholly by reference or quotation; for, Mr. Editor, the blood of Quakers flows in my veins, and perhaps quite too warmly, as I dwell upon the agonizing tale of their wrongs and their woes.

And yet, strange to say, my Episcopal blood comes from the same source, as, to put some readers in better humor, I am also willing to tell. I find the following account of my Quaker ancestor, who became a Churchman, in Dean's History of Scituate, and give it to you in his own words. 'He left Scituate in 1704, and settled in Newport. He had previously married Ruth, daughter of Deacon J. B., senior. To this match there had been several objections: the Quakers disapproved of his marrying *out* of the Society, and the Congregationalists of his marrying *into* theirs; and moreover the woman was very young. However, the sanguine temper of —— was not to be foiled, and he is said to have addressed the young woman, in the presence of her family, in the following words: "Ruth, let us break away from this unreasonable bondage. I will give up my religion, and thou shalt give up thine, and we will go to the Church of England and *go to the d—l together.*"' 'They fulfilled this resolution,' says Mr. Dean, '*so far* as going to Church and marrying, and adhering to the Church of England during life.' The anecdote shows that my worthy progenitor was little blest with 'a set phrase of words;' but I hope your fair readers will forgive it for his devotion to his lady-love, and that sober Churchmen will be willing to tolerate it, as a true if rough memento of the opinions which have been entertained of their communion, by those who once esteemed it their 'dear mother.'

April 28, 1835.

* The Puritans, you will perceive, believed in *their* Divine right as much as any despot or the pope in *his*.

† Children also were whipped. (Sewel, p. 338.) That they could be imprisoned, the case of Patience Scott, only *eleven* years of age, abundantly proves. (Hutch. Hist. i. 183.) The *mother* of this poor little creature was also subjected to *ten lashes*, for reproving the cruelty inflicted on her daughter. And this, too, when they admitted that she was, "*otherwise* of blameless conversation and well-bred." O Satan, man can sometimes outvie thee!

‡ It was not only dangerous *to be* a Quaker, but almost as dangerous *to befriend* them, as the following case, extracted from the Records of the General Court of Massachusetts, may show. In this year, 1657, (during the reign of Endicott, as might have been expected, unless Dudley were his substitute,) Lawrence Southwick, and Cassandra his wife, very AGED members of the Church in Salem, for offering entertainment to two Quakers, were fined and imprisoned. They absented themselves from the meeting, and in consequence were *publicly whipped* and fined. A son and daughter of this aged, and according to *Puritan standard*, pious couple, were also confined for non-attendance at meeting, and not paying this fine, the General Court, (i. e. Legislature,) by a *special* order, empowered the Treasurer to SELL THEM AS SLAVES "to any of the English nation at Virginia or Barbadoes." If our Southern brethren were to ask, who in these United States have countenanced slavery in its *worst* form, their question would be an awkward one to answer.

§ This is a curious passage, showing on a very old and *not* Episcopal authority, that it was the *purses* as much as the *consciences* of the Puritans which complained of English oppression. The laws of a country, it is said and truly said, are apt illustrations of its spirit. The Puritan fine, for not attending the established worship, was *five times* as heavy as the Episcopal one! Doubtless these sensitive people meant to touch human nature, in the part which, according to their *self knowledge*, was most susceptible. Perhaps the present age is beginning to understand the disposition of the forefathers of New-England a little better. I copy an extract from the sermons of a Congregational divine of Portsmouth, N. H., just from the press. He candidly says, "It is true that the first emigrants to this place were rather *merchant adventurers* [his own underscoring] than stern Puritans fleeing from persecution, with the sole purpose of establishing an altar for their worship, a sanctuary which neither priestly nor kingly power could pollute or suppress." (Dr. Nathan Parker's Sermons, p. 150. See also an authority quoted by Dr. Burroughs in his late able Discourse, p. 13.)

|| It mattered not if an opponent of its persecuting temper were found in *its own ranks*. Such a one was denounced forthwith. We have seen what Winthrop lost by his mildness. See the cases of Cudworth and Hatherly. (Sewel, p. 226.)

* The student of ecclesiastical history can hardly help comparing this sacerdotal interference with that of priests, different in name but not in temper, at the recantation and martyrdom of Archbishop Cranmer. (*Note by Nova Ang.*)

† In my remarks upon 'the elders,' in a former paper, I did not add, as I now may, that they were the *executors* as well as *makers* of the laws. O, what has become of the humanity of that bosom which can gloat upon the agonies of a dying culprit!

* The force of this reply may not at first be perfectly obvious. It is not improbable that this discerning old lady, who had watched the course of things for many years, had observed, what others have often done from the instructions of ecclesiastical history, viz. that *zeal* is frequently esteemed a better qualification for the ministry than *knowledge*. Even this experienced Quakeress saw the fitness, if not the necessity, of grades and orders.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. III.

(*Continued from page* 862.)

XV. THE SACRAMENTS.

Romanists hold to *seven* sacraments: baptism, confirmation, eucharist, penance, extreme unction, holy orders and matrimony. *Council of Trent, ss.* 7, *c.* 1.

That the sacraments confer grace by virtue of their outward action, as the fire burns by its heat, which is what they call *opus operatum*, or the work done. *Council of Trent, sess.* 7. *Bellarm. de effectu Sacrament, lib.* 2, *cap.* 1. Bishop Burnet thus describes this doctrine,—"The Church of Rome teaches that as some sacraments imprint a character upon the soul, which they define to be a physical quality, that is supernatural and spiritual, so they do all carry along with them such a divine virtue, that by the very receiving them (the *opus operatum*) it is conveyed to the souls of those to whom they are applied, unless they themselves put a bar in the way of it by some mortal sin. In consequence of this they reckon that by the sacraments given to a man in his agonies, though he is very near past all sense, and so cannot join in any lively acts of his mind with the sacraments, yet he is justified; not to mention the common practice of giving extreme unction in the last agony, when no appearance of any sense is left." (Expos. xxxix. Art. p. 266.) And again he says, "We reject, not without great zeal against the fatal effects of this error, all that is said of the *opus operatum*; the very doing of the sacrament: we think it looks more like the incantations of Heathenism than the purity and simplicity of the Christian religion." (P. 267.)

A similar corruption is the doctrine of *intention*, which makes the validity of a sacrament depend upon *the intention of the minister*. Bellarmin thus lays it down,—"No man can be certain, by the certainty of faith, that he does receive a true sacrament; because it depends upon the intention of the minister; and no one can see another man's intention." (*Sacramentum non conficiatur sine intentione ministri, et intentionem alterius nemo videre possit.*) *Lib. Just. cap.* 8.

This doctrine, says Bishop Burnet, "was expressly affirmed by Pope Eugenius in his decree, and an anathema passed at Trent against those that deny it. * * * They do all agree in this, that if a priest has a secret intention not to make a sacrament, in that case no sacrament is made; and this is carried so far that in one of the rubrics of the missal (Miss. Rom. Rubr. de defectu Intent. art. 1) it is given as a rule, that if a priest who goes to consecrate twelve hosties, should have a general intention to leave out one of them from being truly consecrated, and should not apply that to any one, but let it run loosely through them all, that in such case he should not consecrate any one of the twelve; that loose exception falling upon them all, because it was not restrained to any one particular. And thus they make the secret acts of a priest's mind enter so far into those divine appointments, that by his malice, irreligion, or atheism, he can make those sacraments, which he visibly blesses and administers, to be only the outward shows of sacraments, but no real ones." (Expos. xxxix. Art. p. 298.)

That baptism is essential to salvation. That those who die without it are adjudged to condemnation and eternal death. *Bellarm. de Amiss. Grat. and Statu Pecc. lib.* 6, *cap.* 2.

XVI. TRANSUBSTANTIATION.

That after the consecration there is no more of the bread and wine of the sacrament in the Lord's Supper. *Council of Trent, sess.* 13, *cap.* 4, *can.* 2. *Bellarm. de Euchar. lib.* 3, *cap.* 18.

That the substance of bread and wine is changed into the proper substance of the body and blood of Christ. *Ibid.*

This doctrine was first brought forward for discussion by Paschasius Radbert, a monk and abbot of Corbey, in a treatise written A. D. 831, in which he taught, "That in the Lord's Supper, after the consecration, there remained only the form and appearance of bread and wine, and that the real body, or the flesh and blood of Christ, were present; and indeed, *the identical body that was born of the Virgin, suffered on the cross, and arose from the tomb.*" (Mosheim, cent. ix. v. 2, p. 104.) "This doctrine," says the same historian, "seemed to many to be new and strange; and especially the last part of it." (P. 105.) The dogma, however, gradually struggled its way forward, and gained ground in that age of darkness, but it was not established as a doctrine of the Church until the decree of Pope Innocent III. in the fourth Lateran Council, A. D. 1215.

When it had once gained a footing, the very darkness of the subject secured its permanency. The eloquent Le Bas, in describing the struggles of Wiclif against this corruption, thus speaks of the difficulty of the attempt: "A polemic who, in those times, should presume to assail the Romish doctrine of the eucharist, had an adventure before him somewhat resembling that of the Pagan hero when he plunged into the den of Cacus, where he had to encounter, not only the might of his antagonist, but the volumes of smoke which he discharged from his jaws; a darkness which aggravated the danger and difficulty of the struggle, and almost entirely concealed it from the gaze of the spectator. He was regarded by many as engaged in desperate opposition to the awful and inscrutable majesty of truth, which here demanded the submission of the understanding without appearing to invade the personal comfort or interest of the believer. We shall accordingly find that when Wiclif stepped from the ground on which he had hitherto combated, and ascended, as it were, into the mount, where clouds and darkness were gathered round him, his friends and followers began to fall away. The feelings of many of the people toward him somewhat resembled those of the Israelites toward their legislator, when they exclaimed, 'As for this Moses, we wot not what is become of him!'" (Life of Wiclif, p. 229.)

This may account for the continued belief of the Romish Church in a doctrine which is totally opposed to our reason and the evidence of our senses. It cannot be refuted by argument, for it is enveloped in such mystery that it cannot be seen distinctly enough to be attacked. The Church of Rome commands her children to believe it with *a blind and submissive faith.* "Transubstantiation! *a hard word*," says Archbishop Tillotson, "but I would to God that were the worst of it; the *thing* is much more difficult. I have taken some pains to consider other religions that have been in the world, and I must freely declare that I never yet in any of them met with an article or proposition, imposed upon the belief of men, half so unreasonable and hard to be believed as this is." (Works, vol. i. p. 121.)

XVII. THE HALF-SACRAMENT.

"The half-sacrament!" some may inquire, "what does this mean?" Such persons, perhaps, are not aware of the fact that when the communion is administered in the Church of Rome the wine is not given to the laity. The bread ("the wafer," as they call it) is administered alone. This is what we call "the half-sacrament."

That the Christian people, for whom Jesus Christ hath shed his blood, ought not to have the use of the cup. *Council of Constance, sess.* 13. *Council of Trent, sess.* 21, *can.* 1, 2. *Bellarm. de Euchar. lib.* 4, *cap.* 20, *&c.*

"If any one saith that the Church of Rome was not moved by just causes and reasons to order that laics, and clergy who do not celebrate, should only communicate under the species of bread, or that she hath erred therein, let him be accursed." *Council of Trent, sess.* 1, *can.* 2. This is a specimen of the manner in which the Church of Rome enforces its dogmas. Articles of belief are set forth, unsupported either by reason or by Scripture, and then, at once to crush inquiry, an anathema is hurled against any one who dares to doubt. The maxim of Popery is literally, "He that doubteth is damned."

This doctrine is said by Waddington to be "an immediate inference from the doctrine of transubstantiation, since the bread, when converted into the body of Christ, of necessity contains his blood; so that the object of the sacrifice being thus satisfied, the communication of the cup may be safely retrenched, as a vain and superfluous ceremony." (Hist. p. 542.) Another reason which he gives for it is, "To exalt the dignity of the priesthood by giving them some exclusive prerogative, even in communion at the Lord's table." (Ibid.)

Like all the other corruptions of the Romish Church, this is without the argument of antiquity, but grew up during the darkness of the middle ages. Its date is usually fixed at the beginning of the thirteenth century. (Waddington's Ch. Hist. p. 542. Burnet's xxxix. Art. p. 354.)

XVIII. THE MASS.

That the mass is not only a commemoration of the sacrifice of the cross, but that the priests really offer there the body and blood of Jesus Christ for a sacrifice propitiatory, for the remission of the sins of quick and dead. *Council of Trent, sess.* 22, *cap.* 1, 2, *can.* 1, 2, 3. *Bellarm. de Missa, lib.* 1, *cap.* 5.

We have thus briefly run over the most striking points of Romish theology, for the purpose of tearing aside the veil, and showing it in all its deformity. "But," you may say, "the Church of Rome has cast off some of its errors, and is not now as bad as it was." This is a delusion; and in the next number we shall endeavor to retrace our steps, and show (by *their own works*, published in *the present century*) that Popery is now what it ever has been. Once more then we beg you to look upon the picture. Would you be willing *yourself* to embrace a faith so corrupt? How then can you remain at ease while its emissaries are busily inculcating it upon your countrymen—while they are "compassing sea and land to make a proselyte"—and when each month we hear their shouts of triumph over some who have turned away from the pure faith of the Gospel to bow down at the altars of spiritual idolatry? Romanism is slowly, yet surely gathering strength at the West. A writer in the Cincinnati Journal says, "Unless the Protestants of this country, and especially of this Mississippi valley, open their eyes to *the real character* of Popery, and use the lawful and proper means of counteracting the growing influence of this systematized compound of superstition and tyranny, they will leave to their children the sad inheritance of persecution, oppression and priestly vassalage."

A mighty contest is going on in our land—a contest, the issue of which will fix the destiny of our country for coming centuries. The conflicting principles of good and evil, of purity and corruption, are arrayed against each other, and are struggling for the mastery. What is to be the event is known only to Him, to whom the future is as the present. But at such a moment who can be inactive? Every breeze from the mighty Valley of the Mississippi bears upon its hurrying wings the cry, "Come up to the help of the Lord!" What *have* you done—what *are* you doing to answer the appeal?

New-York, April 28th. Grostete.

For the Churchman.

WANT OF ZEAL.

"We have no zeal in our Church," says a wealthy Episcopalian to a student of theology, "we have no zeal in our Church, and therefore it is useless to patronize her general missionary society. Other sects when they undertake do something worth telling of, but we, with all our boasted apostolic privileges, have but two foreign and some half dozen domestic stations under the patronage of the entire Church of this country. Other ecclesiastical bodies are in movement, and stretch every nerve to advance their numerous charitable institutions, while we sit down supinely and allow 600 Romish missionaries to be landed on our shores yearly, to delude our own people with papal superstition, and thus bring them under spiritual bondage."

"Your remarks, Sir, are very just. We have little of that burning zeal that characterizes other denominations; still I hope we are doing much in a silent unostentatious way for the Redeemer's cause. Besides, there is a great change slowly yet steadily working in the minds of both clergy and laity, which already begins to exhibit itself in deeds of self-denying devotedness, and which will ere long give a different aspect to the whole Church."

"But, I fear, it will be some time before we reach the station other sects now occupy. Their people are alive to the subject, and think nothing of giving hundreds to the different objects presented to them almost monthly. Here is Mr. L—— of our village who subscribed $20 to the American Tract Society, and it was only a few days afterward when the Agent of the Board of Foreign Missions obtained the like sum. In comparison with this and other similar instances of liberality in the villages our Church places only $52, the amount of the 'offering, of the Church' for the past year, which you know in this diocese form the channel through which our contributions flow both for diocesan, domestic and foreign missions. Why, there is Mr. H—— worth $60,000, who might give $1,000 toward the 'offerings' and not be the poorer for it. He is a kind hearted good man, free of his money, and yet for missionary objects he does not give a tenth part of what his neighbor L—— does, who I am free to say is not worth $3,000. They are to all appearance both Christian men, and yet the poorer of the two gives the most. How do you account for the difference?"

"I know little of Mr. H——, and even if I did, our Lord's injunctions forbid my judging his motives. Mr. L——, on the contrary, from personal observation, I know to be a man of prayer. He endeavors to do what is right, and esteems his property, opportunities and influence as talents intrusted to his care, for which he must give account, and therefore prays for divine guidance in their use and appropriation. Indeed, to be free with you, I would assign this as the great reason for the difference of zeal displayed between us and other denominations. Prayers for the prosperity of missions is the great theme continually on the lips of their preachers. It is the burden of the public prayers on the Lord's day. They have monthly concerts also and missionary meetings for this express object; and the people, taking their tone from their teachers, incorporate these petitions more or less into their family and private devotions. The hearts that can resist all this must be harder than adamant, and instead of wondering why they give so much, I am rather surprised they do not give more."

"Since you ascribe such efficacy to these means, would it not be well to have something of the kind in the Church?"

"The plan might work well for a short time, but the excitement would not be lasting. It is the fashion of the age to pray almost exclusively for missions: like other things, it will have its day, and then give place to some other popular subject. Besides, if we would only meditate on the formularies of devotion provided by the wisdom and piety of our Church, there would be no cause for complaint. There is a prayer 'for all conditions of men,' wherein we beseech God 'to make his ways known to them, his saving health to all nations,' in the daily morning and evening services. Some of the collects, especially one for Good Friday, allude to the subject, and in the evening prayer for families, we ask, 'Let the light of thy Gospel shine upon all nations.' In the psalms also we express our desire for the diffusion of evangelical truth and Gospel light, and in the Lord's prayer, used on every occasion of public worship, 'thy kingdom come,' is the subject of our united petitions. If by previous meditation we came prepared to offer these supplications in their full force with the spirit and the understanding, we should display their power in our actions. Then would the influence of the missionary spirit be felt, and lasting effects result, without running into extravagance or popular frenzy."

"The liturgy undoubtedly breathes a missionary spirit, and were it properly attended to would be the means of enlivening the zeal of Episcopalians, and thus take away one of the greatest reproaches cast upon us in the present day of active exertion."

"As it is the duty of every one to aid in wiping off this reproach, suppose you set an example to others by becoming a life member of the Domestic and Foreign Missionary Society. Thirty dollars will accomplish the object."

"Your proposal is laudable, but then we have so many calls in our own parish and diocese, that I hardly think it my duty at present to engage in a foreign enterprise. Besides, the convention of this diocese has made 'the offerings of the Church' the channel through which all our contributions pass."

"Well, so long as your exertions and contributions are applied, it matters little as to the place or channel. But did you not say 'the offerings' amounted to only $52 during the past year, while your Presbyterian friend gave that sum to charitable objects in two donations within a few days of each other?"

"It is even so."

"Permit me to propose a question. Did you ever make your objection, 'there is a want of zeal in our Church,' a matter of personal application? Did you ever pray God to open your heart and your hands to assist in carrying into operation his design to make his ways known unto men? If not, I ask you to blame the Church no longer for want of zeal; for by so doing you condemn yourself."

J. A.

For the Churchman.

A GENERAL BIBLE, PRAYER BOOK AND TRACT SOCIETY.

Mr. Editor,—We have just perused a beautifully printed pamphlet containing an appeal to the Church in behalf of a general Bible, Prayer book and Tract Society, which breathes throughout a spirit of zeal for, and devotion to the cause of Christ, which we would fain see more prevalent in our beloved communion. To the eloquent and soul-stirring sentiments of that appeal, the humble efforts of your correspondent can add nothing; all that he attempts is, to call the attention of Churchmen to this all important subject, meanwhile hoping that ere long, many a pious heart and many an active hand will be engaged in promoting and forwarding the excellent scheme contemplated by the author of the little tract mentioned above.

The worthiness, the infinite importance of the object, who will doubt or deny? To distribute the Book of Life to all who are destitute and unable to procure it for themselves; to be instrumental in teaching to others, and bringing into general use and notice those time-hallowed strains of prayer and praise contained in our inimitable Book of Common Prayer, and in which we delight to worship the God of our fathers; to scatter far and wide these words "fitly spoken" which inculcate Gospel holiness, Gospel truths and Gospel orders, are duties so plain and evident, so manifestly binding upon us as Christians and Churchmen, that words would be wasted in endeavoring to defend the proposed plan upon such grounds. The time too is most auspicious for the formation of such a society: the divisions by which the Church was for a while unhappily distracted and rent are almost forgotten; and all seem to be rallying in truth and love to defend that most glorious of all causes—evangelical truth, apostolic order. In a few months the general council of the Church will assemble to discuss plans to promote her welfare; and then, when the venerated fathers of our communion are gathered together, and its members from every portion of this vast country are met in convention, might the projected society be formed and established upon a permanent basis. We have the men—we have the means—we have the talents. What then is wanting? Is it, *can* it be the *will?* God forbid! Our Church has been accused both by those without and within her pale, of indifference and lukewarmness. If this reproach be not true, let our actions, and not our words, prove its falsity; but if it be founded in truth, (and there is too much reason to fear that it is,) let us at once awake from slumber, and in the strength of God's might break the spell which has bound us too long, and too fatally. Let us redeem the time, and let present and *immediate* exertions atone, (if ought human could atone,) for past negligence. Let us unite before the world *as a Church*, pledged to spread the Word of God, the form of sound words set forth by her constituted authorities, and those blessed little heralds of the Gospel, which have been, under God, the means of turning many a sinner from the error of his ways, at home and abroad—among the waste places of our own Zion, and in those desolate lands where the Sun of Righteousness never yet shone.

• The writer of the present remarks is young and inexperienced; he may be deceived as to the expediency of the present plan. But he has reason to know that the project proposed by the appeal has met the approbation, the entire, cordial and hearty approval of many heads older and wiser than his. There are those in the Church, who might and who should come forward to explain, defend, and carry forward, the admirable plan which has been so eloquently and ably set forth by the author of the appeal to the Church. *Exsurgat aliquis!*

A Young Layman.

For the Churchman.

SUNDAY AMUSEMENTS.

Mr. Editor,—The remarks of your correspondent "Sacricola," in the Churchman of last week, respecting certain *sacred* concerts on Sunday evening, are in every respect in accordance with my own views, and if I am not greatly mistaken, they are but the sentiments of the community in general.

The Sabbath is already too much observed only as a day of amusement and pleasure, and to increase this spirit for entertainment, under the plausible pretext referred to, is, in the language of your correspondent, "outrageous," and should receive the discountenance of every Christian, and of all who desire good order.

There can be no enemy more dangerous to any interest or community than that which comes with a fair show; and it is to the *plausibility* of these concerts that I would more particularly allude.

They are brought before you as if sanctioned by religion—they are sacred. To have introduced at the outset music of a lighter cast would not have been countenanced — the people would not have admitted it; but under the word sacred, the case is entirely altered. Those whose religious scruples would otherwise have kept them at home, can now go with an easy conscience.

Such is the apparent innocency of these Sunday evening entertainments; and unless they are put down now, in the bud of their existence, we do sincerely believe that they will grow up to alarming evils. The present then is the period for exertion. We say, now is the time to act!

F. M. P.

THE CHURCHMAN.

SATURDAY, MAY 16, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

South-western Diocese.—We are happy to learn from an authentic source, that upon the recognition of the rights of the three clergymen of Louisiana and their respective churches, the difficulties connected with the late election of the Rev. Dr. Hawks as Bishop of the South-western Diocese, will be removed in due time by their unanimous concurrence.

This intelligence is the more gratifying, as we know that the gentleman elected had determined (even supposing all other arrangements to be perfectly satisfactory) not to accept the episcopate without the concurrence of the clergy of Louisiana.

Under these circumstances we would respectfully suggest the propriety of suspending a discussion, which, we trust, will soon be rendered needless by an amicable adjustment of the matter.—*Communicated.*

MISSION TO CHINA.

On Sunday evening last, pursuant to notice, a meeting was held in the Church of the Ascension in this city, for the purpose of exciting an interest in behalf of the contemplated mission to China, under the direction of the Domestic and Foreign Missionary Society of our Church. The church was crowded, and the occasion received additional interest from the presence of a number of the clergy, who were seated in the church with a view to give their countenance and testimony in favor of the enterprise. The meeting was first addressed by Rev. Messrs. Lockwood and Hanson, who explained the object and prospects of the mission. These addresses were followed by short, pertinent, and animating appeals from Rev. Messrs. Eastburn, Schroeder, and Jackson, and the Rev. Drs. Milnor and Hawks. The occasion was one of great interest, and the feelings of the audience were evidently greatly awakened in behalf of the Missionaries and their contemplated work.

In conclusion, the beautiful Missionary Hymn of Bishop Heber was sung with great effect by the congregation, already prepared to unite with one heart and voice in the expression of its missionary spirit.

The moral and intellectual condition of China has, of late, become an object of especial interest to the Christian philanthropist, and we sincerely hope that the present enterprise of our Church will be sustained and blessed by the great Head of the Church, to the extension of His kingdom.

The following additional information has been furnished by a correspondent:

Mr. Editor,—The spirit of missions has at length descended upon us, and Sunday, May 10th, will ever be remembered as an era in our Church. For the benefit of those who were prevented gaining entrance at the time and of all others, as well as for the purpose of recording the event as matter of thankfulness to God, I send the following sketch of the evening's occurrences. According to notice previously given, a meeting was held on Sunday evening last in the Church of the Ascension, with the view to receive the gentlemen appointed as our Missionaries to China, to listen to their story, and to give the clergy an opportunity of seconding their appeal. And a more welcome and gratifying reception they could not have met with. The edifice was overflowing with persons whose seriously attentive faces betokened hearts rightly affected by the impressive and interesting occasion, and displayed an interest which went on increasing to the last, when the crowded assembly, with united voices loudly echoing the words of Heber in his inspiring hymn, "wore all the air and unction of heaven."

After Divine service read by the Rev. Mr. Schroeder, the Rev. Mr. Lockwood, one of the Missionaries, addressed the meeting, and unfolded the means already set in operation by Divine Providence to prepare their way, the establishment of six or seven presses in Macao and elsewhere, the translation of the Scriptures into the Chinese tongue, the facilities now afforded by the labors of the late Dr. Morrison for acquiring the language, the minute and valuable information furnished by the writings and correspondence of the intrepid and indefatigable Gutzlaff, the favorable interest, too, awakened by himself and the partial spread of truth by his Journal, by his distribution of Tracts, and by that of Leang Afa, one of the ten native converts who every Sabbath within the walls of Canton together worshipped the living and true God. Mr. L. concluded by entreating a place in the prayers of Christians at home, to whom God has reserved this privilege as well as enjoined the duty, and without which all labors are nothing worth, for "vain is the help of man."

The Rev. Mr. Hanson next rose, and in answer to an objection absurdly yet gravely urged that St. Paul allows the Heathen to possess light, and therefore to send them the Gospel is doing them no service, since to increase their light is only to increase their condemnation, Mr. H. replied that granting them light, they need motive and assistance to repent and believe, as well as future light: they need to have deposited within them the precious truth that God so loved the world as to give his Son to suffer in their stead, and to be told that he who spared not his Son will also with him freely give them all things, even the Holy Spirit to lead them to repentance and faith, to "glory, honor and immortality." The circulation of the Bible, Prayer-book and Tracts, are to be the means of spreading this knowledge, and Christians are to contribute funds toward supplying these means.

The Rev. Mr. Eastburn then read an interesting letter from the apostolic Gutzlaff, describing the increased and eager demand made for Scripture truth, and sending out the cry for help in the persons of men to go forth in the strength of the Lord. Mr. E. after making known the generous contribution by the American Bible Society to the Domestic and Foreign Missionary Society of $1000 for Chinese Scriptures, and of 300 English Bibles for distribution by our Missionaries, pointedly and feelingly remarked that just in proportion as the Church shall go forth with expanded heart and enlarged benevolence to the world's conversion, will the blessing of God return upon our own heads, and throughout our widely extended land be seen multiplied her temples to Jesus of Nazareth.

The Rev. Mr. Schroeder followed and cheerfully added his voice to the cause, and was succeeded by the Rev. Mr. Jackson, who traced with devout interest and gratitude the late gradual development of the missionary spirit in our Church. The Rev. Dr. Milnor dwelt with animation and feeling upon the true principle and secret of all success in Missionary operations, that of regarding the world as the field, and upon the sure and fixed promises of Him who cannot lie, in regard to the progress and extension of his own dominion. The Rev. Dr. Hawks closed the addresses by warmly advocating the cause as one which he advocated at the first, as one which seeks only to give what we have received, and as acting upon those words we take every Sabbath on our lips, when we pray "that the way of the Lord may be known upon all the earth, his saving health among all nations."

The beauty, indeed, of the meeting consisted not in any thing novel or exciting, but in a humble and subdued temper, a happy and harmonious spirit, a union of purpose and directness of aim and fixed intensity of interest. Surely the "hand of the Lord" was with us. May this calm yet devoted spirit abide and abound; so far from being lifted into elation, may we be deeply humbled by this gracious visitation, and in all self-abasement for what we have left undone, in all humility under a sense of our real impotence if left to ourselves, and in firm and fixed dependence upon God, may we resolve in future to "redeem the time," and whatever success may attend us, ascribe the glory to him "by whom, and for whom, and to whom are all things."

H. P. W.

IDOLATRY OF THE CHURCH OF ROME.

The Catholic Herald was displeased with our use of the term "idolatrous," and we promised to abstain from it, provided he would give us such a definition of the word as would make it applicable to the worship of a heathen, and not applicable to the worship of a Roman Catholic. He tells us in reply that "idolatry is the giving to any creature the honor due to God alone." We must confess our surprise that after such a definition the Herald should still expect us to refrain from applying the term to the worship of his Church. What is the honor due to God alone? Is it not prayer, and the visible acts and expressions of devotion? Is it not religious worship? "Thou shalt worship the Lord thy God, and him only shalt thou serve." Now, whether Roman Catholics confine their worship to God alone, is a question of fact. Do they not kneel down, and with suppliant voice and uplifted hands offer prayer to the Virgin Mary, to angels and saints? Do they not prostrate themselves before images, kiss them, and make them the objects of religious worship? Do they not adore the host in the sacrament of the eucharist? That they do all this is an undoubted fact. Any one who attends their worship, and reads their Prayer Books, may have ocular proofs of it. He may see and hear precisely the same proofs of idolatry among Roman Catholics that he does among Pagans. The Pagans surely were idolaters, and yet they did not confound their intermediate deities with the supreme divinity, nor yet were they so stupid as to suppose that the images which they used were really gods. We see not, then, on the Herald's definition of idolatry, why Roman Catholics are not idolaters in the same sense that the Pagans were. We do not say this in the spirit of reproach, but as an obvious truth, *the reality of which cannot be disputed on grounds of common sense*, however it may be refined away by hair splitting distinctions and metaphysical subtleties. Here we would gladly leave the matter, merely begging permission to use the word *idolatrous* in its popular acceptation, and apply it as any man of common sense would apply it. But if the Herald is still dissatisfied, we must beg him to show the particulars in which the word idolatrous, according to his own definition, does apply to the Heathen worship, and does not equally apply to the Roman Catholic worship. We expressly stipulated at first that the definition should have reference to the use of images as well as to the invocation of saints, and we have, therefore, a right to bring back the Herald to the first point of departure. When he shall have complied with our request by showing, however concisely, that the term in his own sense is not equally applicable to the worship of his Church, and to the worship of Paganism, it will be time enough to enter particularly on the subject of the invocation of saints. The Herald may be assured that we have no wish to evade the subject, but are willing to meet it fully and fairly. The manner in which he repelled the word in its application to the *Stabat Mater* has inspired us with the wish, while we continue to apply the term to the worship of his Church generally, to give him every satisfaction for doing so in our power; but we must repeat the wish that he would rest the question on common sense ground, without involving it—and as yet he has not attempted to involve it—in the mazes of *latria, dulia* and *hyperdulia*, and relative, transitive, terminative, &c. &c.

Once more, and only once, we will recur to the *Stabat Mater*. The Herald says that our understanding of the hymn is incorrect, because "the best interpretation of the prayers and language of the Church is her own doctrine," and "if an ambiguous expression was discovered, it would be unfair to give it a meaning different from that attributed to it by those who employed it." It is sufficient to reply that the expressions of the *Stabat Mater* are not ambiguous, being too plain to be misunderstood by any unprejudiced mind. But if this be not satisfactory, our further answer to the Herald is, that the doctrine of his Church sanctions idolatry, and by consequence, our interpretation of the hymn. Thus we are both thrown back to the general point at issue.

Spiritual Despotism. By the Author of Natural History of Enthusiasm. Πολὺς οὖν κἀνταῦθα ὁ κίνδυνος, καὶ στενὴ καὶ τεθλιμμένη ἡ ὁδὸς, ἡ ὑπὸ κρημνῶν ἀμφοτέρωθεν ἀπειλημμένη. New-York: Leavitt, Lord & Co. Boston: Crocker & Brewster. 1835. 12mo. pp. 363.

The publishers have conferred a favor on the public by the promptness with which they have issued this work, the American and English copies appearing here almost simultaneously. We hope the public will return the favor by purchasing the book with the same promptness. The character of the writer as a profound and original thinker is beyond all dispute. He is probably a Congregationalist, and Episcopalians will therefore be the more gratified to find some sentiments on church polity of which they can cordially approve. But we hope that none will on this account be dissuaded from reading an author who thinks, and makes his readers think, and generally to good purpose. The subject of the present volume has probably been chosen with reference to the present state of the public mind in Great Britain, on the subject of Church establishments, and will on this account be read with the greater interest. The name of the author is unknown. We know of but one writer of the age who resembles him, and that is Foster, and to him we had tacitly ascribed the works, until Dr. Chalmers declared that Foster was not the author. The New-York Observer confidently attributes them to Isaac Taylor of Ongar, a respectable writer, but of very inferior calibre to the author of these great and original productions. But whoever the author may be, he is likely to give offence to the Dissenters, by his denunciation of the voluntary system, which he tells us has been the spring of the worst corruptions of Popery.

"If we wish to see what is now vauntingly termed the voluntary principle fully evolved, and ripened under a summer heat, we have only to turn to the Papacy—the produce of the voluntary principle, with its spiritual debauchery and its tyranny, its lying miracles, its lying mendicity, its lying sanctity, such as we find it in the tenth century: the Gospel utterly darkened, the civil authority trampled in the dust, the people bound in fetters of fear and ignorance, and the clergy transmuted into swine, or into wolves: these were the fruits of that system which leaves the priest to set his own price upon the spiritual goods he dispenses among the people."

* * * * *

"The clamor which we now hear in behalf of the voluntary principle, is in character with that principle itself; and affords a proper specimen of its qualities;—it is unthinking, variable, and reckless of remote consequences. A short time must suffice to bring back men of understanding to the mean of common sense on this subject. The voluntary principle, or (to drop an ambiguous and ill-chosen phrase) we should rather say, the generous impulses of the mass of the people, are admirable in their sphere; but they have only their sphere. Let it be imagined that a road were opened across the fields of space to some planet of our system, more beclouded than our own; and that the proposition were made to the Christian world to send thither the elements of sacred knowledge. A river of gold would pour into the treasure-chest of such an enterprise. But, instead of this animating scheme of benevolence, let us undertake the founding of a college, on a large, rational, and efficient plan, and such as should promise to supply the Church, through a course of ages, with a well trained clergy:—the ear of the religious public is not to be awakened by this chord. An Alfred or a Wolsey may achieve such a work; but never the good folks that fill our chapels or throng around our platforms."

For the two following extracts we ask particular attention. The former might be incorporated in the charge of a bishop of the Episcopal Church. The latter exhibits a view which must have been wrought in the mind of every philosophical reader of ecclesiastical history. And both together present a model of church polity in theory and practice, which is realized in the Protestant Episcopal Church.

"That our Lord, in a sovereign manner, elected and empowered every one of those who were to promulgate his religion, is not questioned. The Apostles assume the same irresponsible authority in relation to such as they acknowledged in the character of religious teachers and while they freely admitted, and indeed invited, the popular concurrence on all occasions where common or secular interests were involved, and especially in every pecuniary transaction, yet reserved to themselves the power to create spiritual officers. For aught that appears in the canonical writings, no other mode of appointment found room in the Church; and the assumption that the Apostles exercised this power in virtue of their extraordinary commission, and on the ground of their miraculous knowledge of hearts, is purely gratuitous. So it may have been; but we have no evidence in support of the allegation.

"The apostolic epistles abound, as well in exhortations addressed to the people, urging the duty of submission to their spiritual rulers, as in admonitions given to the officers of the Church, and pressing upon them the temper and conduct, the fidelity, the purity, the impartiality, and the meekness which become their station. We find, also, in the three clerical epistles of Paul, addressed to two of the individuals whom he had empowered to set in order and to keep in order the Churches, specific instructions concerning the appointment and government of spiritual officers, both higher and lower. All this accords well with the supposition that the clerical authority and function springs from within itself, and is irrespective of the popular will. But if the congregational and democratic theory, or any principle allied to it, be the true one, or if any such principle had been contemplated as what was to succeed to the then extraordinary apostolic authority, we cannot but expect, on so capital and momentous a subject, that necessary instructions, and a formal warranty too, would have been very distinctly conveyed to the parties who were to exercise powers so extensive, so delicate, and so difficult. On various questions of discipline, Christian societies at large are addressed by St. Paul, and instructed what course to pursue: the brotherhood is told how it should act. But what article of discipline can be compared in importance with the serious duty, devolving so often upon our modern Congregational churches, of looking out for themselves and of instating their bishops? Again, can a church, at any time be called to discharge a part so serious as is that of dismissing, and perhaps of degrading its bishop? yet, for the acquittal of none of these perplexing duties, does a church receive one word of guidance, or one syllable of authentication, from the inspired writings. Let it be affirmed that all necessary instructions on such points may be gathered by fair inference from the general spirit of Christianity. Be it so; only let it then be clearly understood that the first principle of modern Congregationalism rests, not on scripture precept and precedent, but upon general and vague inferences.

"If the apostolic writings afford a single particle of evidence, direct or indirect, in favor of the doctrine of the popular origination, or popular control of the clerical office, let it be produced. If not, even if we should admit by accommodation, the propriety of some sort of popular influence in this behalf, we must do so manifestly in contradiction to the principle of the sufficiency, and the sole authority of Scripture in matters of church polity. The two principles of modern democracy in church affairs, and of an unbending adherence to the letter of Scripture in what relates to worship and government, are abhorrent the one of the other."

But how is this power of the clergy to be checked in its tendency to despotism? Where shall we find the counterpoise which is to keep it in its due exercise? The answer to such questions brings us to our next extract:

"As the primitive churches knew nothing of that ministerial subserviency which belongs to our modern Congregational communities, so neither did they admit that fatal separation between clergy and laity which destroys all effective reciprocity between the two, leaves to the former a perilous, nay ruinous irresponsibility, and treats the latter as the passive, or rather the dead subjects of clerical operations. On this point almost every existing Christian community has moved far from the foundation on which alone the Church can be securely reared:—some, throwing the sovereign power into the hands of the people, while others have left it, unbalanced, with the clergy. Christianity may be expected to regain its energy when to the clergy is restored that independent authority and dignity, as the ministers of Heaven, with which they may safely be intrusted, so long as they yield to the apostolic counterpoise of popular influence.

"In every age it has been by gathering themselves into clusters, apart from the people, by sitting in conclave, with the doors barred against the laity, and by concerting measures, not in the church, but in chambers and closets, that the ministers of religion have converted the Gospel into a system of tyranny and an engine of cruelty. The history of spiritual despotism hinges upon this divulsion of the elements of Church power. An impious and fatal divorce of what God had joined—a divorce craftily effected by the clergy, was the principle means of introducing and of establishing all corruptions and all usurpations.

"The people, whether in mass or by representation, being present and taking a share in Church proceedings, and being allowed a real, not a nominal, agency in Church acts—knowing whatever is proposed, and concurring in whatever is determined, there will no longer be danger in granting to the clergy as high and free an authority as

Christian men could wish to exercise, or safely to themselves sustain."

These quotations will recommend the work to the notice of intelligent readers.

THE NEW-YORK OBSERVER — THE SCURRILITY OF THE PRESS.

We are sorry to say that what is termed the *religious* press of our country, instead of being more elevated in its tone, is equally vulgar and vituperative with the secular press in the greatest heat of political excitement. It would be easy every week to cull abundant proofs of this assertion from the fiery proscriptions of general assemblies in the New-York Evangelist, down to just such specimens of coarse abuse and personal insult as the following from the New-York Observer.

The Defamer of the New-England Puritans.—The "son of the Puritans," who writes the Nova Anglicana articles in the N. Y. Churchman, (T. W. Coit, D. D., Rector of Christ Church, Cambridge, Mass., and President elect of Transylvania University in Kentucky,) is still engaged in the work of defaming *his own ancestors!* He is trying hard to make the world believe that *his fathers* were a set of mercenary, cunning, canting hypocrites! And yet, if we may believe the Editor of the Churchman, many Episcopalians are highly delighted to see this *minister of the Gospel*, this D. D. of *the Episcopal Church*, this annotator on *the Bible*, this teacher of the *ten commandments* to their children *thus exhibiting* his own reverence for that "first commandment with promise," "Honor thy father and thy mother"!

If this sneering and vilifying paragraph—it certainly is both—respected ourselves, we should take no notice of it whatever; but as it has reference to a correspondent whom—even if we differed from him more than we do differ—we must yet respect and esteem, we cannot pass it over, lest our motives to silence should be misconstrued. We must, therefore, notice it; but how to do so we confess ourselves at a loss to know. Shall we tell the Editor that such expressions, if used in personal intercourse, would exclude a man from decent society? He knows this already. Shall we tell him that before he applies such an epithet, he should first prove the statements of our correspondent to be untrue? This he has attempted, as far as was prudent, and failed. Shall we sit down meekly, and exclaim, "Let the *righteous* smite me *friendly* and reprove me, but let not their *precious balms* break my head?" That were too cruel an irony. Shall we say that h: aragraph proves the writer not so much to be moved with sympathy for his ancestors as to be himself wincing under some of the well-directed shafts of our correspondent, and thence take occasion to advise him to the exercise of greater mildness and forbearance? This would be at once to disobey the precept of our Divine Master, who forbids us to retaliate, and to set at nought the wisdom of Solomon, who, referring to the unhappy perverseness of our nature, has assured us that "*Bray a fool in a mortar, yet will not his folly depart from him.*" All this, therefore, would be useless, and we can think of but one thing more, and that is, to hold up to the New-York Observer an example which he would do well to imitate. It is not the example of the Episcopalians, who have borne with admirable patience from time immemorial, the inflictions of the Plymouth orators, and of late years the less venial and more concentrated venom of a correspondent from England: it is not the example of the Pagans, who have often been distinguished for their equanimity and forbearance: it is not the example of Hume, Gibbon, and other infidels, whose rule it was never to answer an antagonist: but it is—if the pious horror of a son of the Pilgrims can bear the avowal—it is the example of the Roman Catholic editors of the Herald and the Telegraph. And as we have connected the paragraph of the New-York Observer with the scurrility of the press in general, we deem it an act of justice to say, that the gentlemanly tone of the Catholic Herald, and the excellent temper of the Catholic Telegraph—amidst the greatest provocatives to invective and vituperation—are a striking exception to any sweeping censure on the scurrility of the religious press. We speak not of the papers of our own Church, though we have reason to be proud of them all, but we have often thought, and on the present occasion we hope to be pardoned for saying, that the New-York Observer and some others of the same class, might be benefited by seeking to imbibe, in this particular, the spirit of the afore mentioned Roman Catholic journals.

THE CONSECRATION OF BARLOW.

The *negative* evidence in favor of Barlow's consecration, drawn from the silence of his cotemporaries, the Diary seeks to invalidate by a quotation from Harding, and by the assertion that similar passages may be found in Allen, Bristow and Stapleton. The *positive* evidence, (which the Diary not only allows, but is even at the gratuitous pains to prove to be by far the most important, and which must be conclusive even if the negative evidence were surrendered,) is so little affected by any thing which the Diary has advanced, that we feel quite secure of having the suffrages of all unprejudiced readers in our favor. There are two or three collateral points to which the Diary has adverted that require notice, and which we had hoped this week to be able to place in their true light. But since the 1st instant, the editor has not been able to command the facilities necessary to such a discussion, and he must therefore ask of the courtesy of his opponent a further indulgence. Mean time he would beg the writer in the Diary to give the entire passage from Harding, with a reference to the place; and also such other entire passages with references as he may deem relevant. We wish to be satisfied that the quotation from Harding refers specifically to *Barlow's* consecration, and not to some other point of controversy. Of this we have no proof as the quotation now stands.

Theological Library. — We are happy to see that the Messrs. Harper have added three volumes to the series which they are publishing under the name of the Theological Library. The three volumes are Smedley's Reformed Religion in France, a work of unrivalled excellence. When the Theological Library was commenced, we feared that it, like other popular attempts, would be adapted to the tastes of the superficial. Such, however, has not been the case. On the contrary, the selection has been made with admirable judgment; and the 'Theological Library,' for the variety, judicious popularity and sterling excellence of its volumes, is unsurpassed, and we believe we may add unequalled, by any similar series with which we are acquainted.

A Practical View of the Prevailing Religious Systems of Professed Christians, &c. By W. Wilberforce, Esq. With an Introductory Essay, by the Rev. Daniel Wilson, A. M. Philadelphia: Key & Biddle.

The character of this work, and its happy influence in awakening an attention to religion many years ago are well known. We are glad to see a new edition of it published in this country, and hope it may be extensively read. The Introductory Essay is extended to 73 pages, and is interesting not only for the ability and piety which it manifests, but for the light it throws on the state and progress of religious opinion in Great Britain.

History of the United States; No. II.: or Uncle Philip's Conversation with the Children about New-York. In two volumes. New-York: published by Harper & Brothers, No. 82 Cliff street, 1835.

Uncle Philip's Conversations are works of great merit. The matter is judiciously selected and arranged, and the manner in which it is conveyed is such as to awaken and fix the attention of younger readers. We are happy to see that the books are extensively popular. It is no more than they deserve.

Esther: a Scripture Narrative. By a Lady. Together with an Original Poem, by Miss H. F. Gould. New-York: D. Appleton & Co., 200 Broadway. 1835.

The title of the book states the plan, and we have no fault to find with the execution.

We are requested to state, that the Rev. Messrs. Hanson and Lockwood, the recently appointed missionaries to China of the Domestic and Foreign Missionary Society, will preach and deliver an address at St. Ann's Church, Brooklyn, on Sunday morning next. Service as usual at half past 10 o'clock.—*Com.*

For the Churchman.

Rev. and Dear Sir,—Last evening I had the pleasure of attending a meeting of the Board of Managers of the Young Men's Education and Missionary Society, held in the basement story of Christ Church, of which the Rev. Mr. Schroeder is president. Never in my life have I witnessed a more gratifying spectacle. To see so many young men of wealth forego the pleasures of fashion and gaiety and band themselves together in order to send the precious Gospel of the ever blessed Saviour to a destitute and perishing world, is sufficient to kindle the fire of Christian benevolence upon the hearts of all who profess to be the followers of Christ. The meeting was one of deep interest. It was opened by the President, who fervently besought the Lord to send his blessing upon the object for which they had convened. After the principal business of the meeting was closed, the President gave a short but animating address, the influence of which, I trust, will not soon be forgotten.

The Young Men's Education and Missionary Society is worthy of patronage. It has a direct bearing upon the salvation of lost man: its influence is already felt and will be felt in eternity. The salvation of one soul is worthy of all the sufferings of Christ, of the martyrs, and of the whole amount expended in the promulgation of the Gospel. But how many thousands are made to rejoice through the efforts of the friends of missions. May God in his great mercy bless and prosper this Society, and make it the means, in His hands, of sending salvation to the destitute portions of the earth!

Permit me, dear Sir, to acknowledge, through the medium of your paper, the very liberal donation, from the Young Men's Education and Missionary Society, of two hundred dollars for the purpose of erecting a church at Niles, Michigan Territory.

Your brother in Christ,
The Missionary at Niles.

New-York, May 8, 1835.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22, Stillwater, Ordination A. M., Confirmation P. M.; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady, Ordination A. M., Confirmation P. M.; Ascension-Day, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M., Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

BISHOP BROWNELL'S VISITATION.

The Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Fairfield, June 19; Norwalk, 21; Wilton, 22; Greenwich, Sunday 28, at 10 A. M., and Stamford the same day, at 3 P. M; New-Canaan, 29, at 2 P. M.; Ridgefield, 30, at 2 P. M.; Danbury, July 1, at 2 P. M.; New-Milford, 2, at 2 P. M.; New-Preston, 3, at 2 P. M.; Kent, 4, at 11 A. M.; Sharon, 5; Salisbury, 6.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

Episcopal Acts *by the Bishop of this Diocese.*—Second Sunday after Easter, May 3, in Christ Church, in this city, admitted to the Order of Priests, the Rev. Henry Lockwood, Deacon, an Alumnus of the General Theological Seminary, and appointed Missionary to China, by the Domestic and Foreign Missionary Society. The morning prayer was read by the Rev. Aldert Smedes, jun., the Assistant Minister, and the candidate presented by the Rev. Thomas Lyell, D. D., the Rector of the Church, and the sermon preached by the Bishop.

Thursday, May 7, confirmed 13 in St. Matthew's Church, Bedford, Westchester county.

Friday, May 8, in St. James' Church, North-Salem, Westchester county, admitted to the Order of Priesthood the Rev. Alexander Frazer, Deacon, Missionary at Somers and North-Salem. Morning prayer was read by the Rev. Alexander H. Crosby, of Yonkers, assisted by the Rev. Peter S. Chauncey, Deacon, of Rye, who read the lessons; the sermon was preached by the Bishop, and the candidate presented by the Rev. Samuel Nichols, of Bedford. There was also present, and assisting in the laying on of hands, the Rev. William Barlow, of Connecticut.

On the afternoon of the same day, confirmed 3 in the same church.

The Rev. John R. Goodman, late rector of Christ Church, Newbern, has removed into this diocese, and become the rector of St. John's Church, Carlisle.

The Rev. J. W. James and John Read, Esq. have been elected members of the Standing Committee of this diocese, to fill the vacancies occasioned by the resignation of the Rev. Dr. De Lancey and Horace Binney, Esq.

Anniversaries of Societies.—Two Societies will have their anniversary meeting during the session of the Convention, which meets on the 19th of this month:—the Diocesan Sunday School Society, and the Bishop White Prayer-book Society.

The General Convention will meet in this city on the 19th of August. During its session the Domestic and Foreign Missionary Society will hold its triennial meeting. A sermon is appointed to be preached before this Society, and one also before its Board of Directors. Bishop Otey is expected to preach one, and Bishop M'Ilvaine the other. Drs. Hawks and Tyng are their substitutes.

Prot. Episcopalian.

School for Teachers.—The regents of the University have selected the Canandaigua Academy, as one of the Schools in which a department for the improvement of teachers is to be organized. We perceive that arrangements are made for the commencement of this department on Thursday next the 7th inst.

Gospel Messenger.

Prefixed to the last number of the (London) Christian Observer is the following

APPEAL

On behalf of Kenyon College, Ohio, United States.

London, March 31, 1835.

The Bishop of Ohio, to whom the Lord has been pleased to intrust the oversight of a very large and most interesting portion of His vineyard, asks the attention of the friends of religion to a subject of the most serious importance to His cause.

You have doubtless heard of the unexampled influx of population to Ohio, and the more western States of America; how the increase of people outstrips, in a most alarming degree, the increase of preachers of the Gospel; and how many of the inhabitants of those destitute regions are emigrants from England or Ireland, accustomed once to the green pastures of our parent Church. My diocese is that of Ohio, connected with which, as its Missionary fields, and dependent upon it in a great measure for their spiritual supplies, are the more western States of Indiana, Illinois, and Michigan. To raise up and send to all these ministers of the Gospel, under Episcopal authority, and with the blessings of our primitive liturgy, is my special duty and effort. But, behold the magnitude of the work in the vastness of the territory, and the rapid multiplication of people! The States I have named include an area of 160,000 square miles—about three times the superficies of England and Wales. Forty years since, the whole of Ohio was in the occupation only of savages. It contains now about 1,100,000 inhabitants. A correspondent increase has taken place in the other districts of the country of which I am writing. The tide of immigration, by which this wonderful growth has been effected, is still flowing, and still swelling; and such is the extent of new land yet to be occupied, and the fertility of the soil in general, that population may continue for a long time to flow in at its present ratio of increase, without a check from deficiency of room or of maintenance. It should be an interesting and affecting consideration to Christians of Great Britain, that a very large part of this living stream is directly from among themselves. Not only is the Popery of those regions transplanted, in a great measure, by settlers from the United Kingdom, but among the hundreds of thousands for whom the ministry is to be supplied, and whose spiritual wants have moved this address, Protestant Englishmen and Protestant Irishmen, with their families, are every where seen—sometimes in colonies, almost by themselves; at other times mixed up with people from other countries; but every where entreating me most earnestly to send them the ministry with the ordinances to which they were once accustomed. This class of our new population must be expected to enlarge henceforth even more rapidly than ever. I need not speak of causes which, whatever be the truth in regard to them, are now disposing, every day more and more, the industrious and enterprising of this kingdom, especially in Ireland, to seek the unoccupied lands of America.

The Protestant Episcopal Church of the United States of America, which you know is the daughter of that of England—having the same ministry, the same articles, and essentially the same liturgy—is rapidly increasing in numbers, strength, and spiritual character. Forty years since her bishops were three; they are now sixteen. Thirty years since her clergy were 190; they are now about 700. Never was her internal state, or her prospect of enlargement, so encouraging as at present. Various currents in human opinions are setting toward the increase of her flocks. This is especially true of the State of Ohio. Congregations can be multiplied, and the ministry sustained, just in proportion as we can send competent men, of a devoted spirit, *to do the work of evangelists.* But among all the million of Ohio there are at present only thirty Episcopal clergymen; in Michigan only five; in Indiana and Illinois there is but *one.* Ministers of other denominations there are, indeed, greatly to diminish the destitution; but a large proportion of them are uneducated; many, heretical;—leaving the deficiency of faithful laborers, well furnished by education, well enlightened from above, and bearing with them all that is defensive against error and conservative of truth in the orders and worship of the Episcopal Church, most lamentable and affecting. This need is not better supplied, simply because the Episcopal Church of America has not the men; not that many candidates, *in proportion to the present number of clergy,* are not annually prepared for Orders, but that in every diocese the demand is so great, that, when they enter the field, their labor, in proportion as it is successful, only stimulates additional communities to seek the blessing of a settled ministry.

Having thus exhibited the destitute condition of that immense region with which my duty is more especially associated; where so many millions of immortal souls are soon to be resident; and *whence* already the current of emigration has begun to flow which is not only to people the unmeasured wastes of the further west, but to constitute the moral and religious character of unborn millions that shall hereafter inhabit them;—having shown you how large a portion of the spiritual destitution is found among your own countrymen, and is continually and rapidly increased by their emigration; perhaps you will acknowledge, that the effort to supply the ministry of the Word in the parts I have mentioned, is one in which I may be excused for hoping that Christians of this kingdom will feel a special sympathy.

The great matter to be accomplished is the education of young men of decided and devoted piety, for the work of the ministry, by institutions of education established in the very regions for which they are so much needed, and with all the advantages of economy for which those regions are peculiar. Such is the Institution to which I would now take leave to direct your attention.

Kenyon College is the Theological School of the Episcopal Church in Ohio. The bishop of the diocese is *ex-officio* its president. Its great object is to furnish, on the most economical terms, the requisite education in classical, scientific, and theological learning, for a thorough preparation for the ministry. It is by no means unknown in this country. Its *name,* and that of the little village of Gambier, which has sprung up around it, and that of Rosse Chapel, belonging to it, will always remind its friends in America of two benevolent noblemen, and a lady of known beneficence, who were once prominent, among many other benefactors in England, in contributing to the effort by which, under the labors of the venerable Bishop Chase, its foundations were laid. In answer to the appeals of Bishop Chase, about 5,600*l.* were given in this country, and about 6,000*l.* in America; which sums, under his direction, were laid out in the purchase of the domain on which the College stands, in the erection of necessary buildings, and the endowment of a Professorship of Divinity.* Since my consecration to the oversight of the diocese, the American public have added to their former gifts about 7,000*l.*, which have been expended in buildings absolutely necessary to the object. The condition of the College is, in many respects, eminently encouraging. Not only is it furnished with teachers in all branches of the education contemplated, but the students, in number, character, and diligence, fulfil the most sanguine expectations. The great reduction of expense is one of its most important features. An undergraduate may sustain all expenses, as well of living as of learning, clothing only excepted, with 22*l.* per annum; and when he becomes, strictly speaking, a student of divinity, even this is reduced nearly *one-third.* Of the students now at the institution, it should be mentioned, in evidence of their spirit to do good, that they teach seventeen Sunday schools—into which they have collected, out of the neighboring woods, no less than 800 children—for the teaching of whom they walk, on an average, about ten miles every Sunday, much of the way being through unbroken forests.

But to make our important Institution effective as it should be, and might be, more building is absolutely required. The present accommodations are only for students in the preparatory and undergraduate departments. We are cramped and hindered most painfully by the want of an edifice for the residence of those who, having taken their degree, are prepared to enter upon their three years' course of divinity. Meanwhile, there is a most encouraging prospect that many devoted young men of this kingdom, and especially of Ireland, will be going thither, to begin or complete their theological education, and receive ordination in the field of their future labor. As students of divinity, their instruction will be gratuitous; but whence shall we obtain the means to prepare the necessary accommodations? Feeble, and in infancy, as are the present parishes of Ohio; pressed above measure as are the few places of wealth in the United States, with the effort to multiply the means of intellectual and moral cultivation in some degree proportioned to that unparallelled and unnatural increase of population, which gathers its strength from all countries of Europe; we cannot expect to do more at home than sustain the cost of the necessary instructers, and discharge a debt of about 20,000 dollars, which so great an undertaking, in a new country, has gradually accumulated. In these circumstances, will not some brethren of the parent land and Church, in consideration of the entire communion between the Church of England and her daughter the Episcopal Church of America, and the importance of strengthening more and more the bonds of mutual affection and co-operation, as well as of providing for the spiritual wants of those among us who have gone out from them, be disposed to stretch out the right hand of fellowship, in some kind contribution to the edifice required? The building must be commenced and erected as far as means may be furnished. Could 2,000*l.* be obtained for it, the hearts of many would be made glad. More is not asked for.——If any, to whom this address is sent, do not concur in the propriety of the appeal, I hope they will excuse what to them will seem the erroneous judgment of the writer. He is far from pretending to any ground of claim. It is co-operation in a cause so common to Christians of America and of England, that he would humbly and respectfully ask for. And now, in the hands of the great Shepherd and Bishop of souls he desires submissively and prayerfully to confide his object, with all the anxieties naturally surrounding it. If the Lord dispose the hearts of brethren to respond with favor to this address, there will not be wanting the thanksgivings of many: if not, there remains the precious exhortation, "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."

Charles P. M'Ilvaine,
Bishop of the Prot. Episc. Church in the Diocese of Ohio, United States of America.

* The Bishop of Ohio, supposing it would be agreeable to those who had kindly contributed to Kenyon College, in answer to the solicitations of Bishop Chase, to know that all the conditions of their donations were complied with; and desirous that such assurance should proceed from some other than himself, received, before he sailed, from the presiding bishop of the Episcopal Church of America—the venerable Bishop White of Pennsylvania, the survivor of the two American Bishops consecrated at Lambeth in the year 1787—a letter, of which the following is an extract:—"I express the opinion, that the Theological Seminary of Ohio, is in full operation, agreeably to the conditions on which donations were generously made in England."

The following obituary notice is from an English paper. We presume that Mr. Wilson was a member of the Church of England, from the reference to Mr. Burrows, who is a clergyman of that communion.—*Episcopal Recorder.*

Died, on Monday evening, Feb. 16, at his house, on Clapham Common, in the 71st year of his age, J. Broadley Wilson, Esq. This devoted man of God had within these last twenty years been a faithful steward of property bequeathed to him by his brother. His methods of charity were various, and some only known to himself, but all of them were so judicious and well directed, that his loss will be felt as a common calamity through the wide circle of those who either depended on his bounty, or who looked up to him for assistance in the promotion of charitable objects. For he did not content himself alone with subscribing largely to public charities, but he also devoted his time and attention to see that the money thus subscribed was employed to the best advantage. His conduct in the business of these charities was always characterized by unflinching principle, and by a uniform determination to see the purposes of them carried into effect. It appears that, having a presentiment that his life would not be prolonged beyond the 72d year, he anticipated his death by acting in many cases as his own executor. He paid, for example, into the fund for the Baptist Society, the sum of 2,000*l.* The sum of 1,000*l.* was lately left anonymously to Christ's Hospital; in this instance circumstantial evidence has marked him out as the donor; but there are doubtless many more in which his beneficence escaped detection. His funeral took place on the 26th, and it was attended by his numerous friends, anxious to pay the last tribute of respect to his memory. The only sentiment being a common sorrow for their loss, all difference of sect and party was for the time suspended. The funeral service was solemnly and affectingly performed by Mr. Burrows, his old and attached friend and minister, who also preached his funeral sermon yesterday at St. Paul's Chapel, where Mr. Wilson was accustomed to attend, from Rev. xiv. 13.

NOTICE.

A stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the basement of Christ Church, Anthony-street, on Thursday evening, 21st, at 8 o'clock.

Charles W. Carmer, *Secretary.*

May, 1835.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since the report of the 6th instant.

From Christ Church Sunday School, Norwich, Connecticut, *five dollars* for Schools in Greece.

From the Female Episcopal Sunday School Society of Plattsburgh, New-York, by their Secretary, Caroline Taylor, *ten dollars* for the Green Bay Mission.

From Amos Palmer, Esq., of Butternuts, Otsego county, New-York, *five dollars* "for the Missionary Fund."

From the Female Association of St. John's Church, Johnstown, Montgomery county, New-York, per their rector, the Rev. U. M. Wheeler, *eight dollars* equally divided between the Domestic and Foreign departments.

From the Missionary Association of the Church of the Ascension, New-York, *four hundred and fifty five dollars and fifty-eight cents,* viz.—For the Green Bay Mission \$100—for Domestic Missions generally \$100—for the mission to China \$100—for the Greek Mission \$155 58.

From the Sunday scholars of the Church of the Ascension, New-York, *twenty one dollars and fifty cents,* for the Greek schools.

From Edward A. Newton, Esq., of Pittsfield, Massachusetts, *two hundred and fifty dollars* for the China Mission.

James Swords, *Agent, &c.*

May 13, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed special agent to collect funds for the General Protestant Episcopal Sunday School Union, acknowledges the receipt of

From St. Peter's Church, Albany,	\$58 13
" St. Paul's " "	23 56
	\$81 69

F. H. Cuming.
New-York, May 16, 1835. 46 Lumber-street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of a remittance from the Rev. George W. Freeman, being the amount collected by Bishop Ives from the following congregations in North-Carolina, viz.

St. James' Church, Wilmington,	\$5 00
St. Paul's, do. Edenton,	5 00
St. Stephen's, do. Oxford,	5 00
St. Luke's, do. Salisbury,	5 00
St. Bartholomew's Church Pittsborough,	5 00
St. Peter's Church, Washington,	5 00
Christ Church, Raleigh,	5 00
Christ Church, Elizabeth City,	5 00
	\$40 00

Edward R. Jones, *Treasurer.*

May 13, 1835.

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of the following donations for the Church of the Nativity.

From a Parishioner of the Church of the Ascension,	\$2 00
From Mrs. Henry Parish, of Grace Church, through the Rev. T. H. Taylor,	25 00

For the Sunday School, or poor of the parish, several articles of clothing, from a friend.

W. F. Walker,
287 Third street, near Avenue D.

It is proper here to remind the friends of religion and the Church, that the parish of the Nativity is yet strictly missionary ground, and that the church, therefore, must of necessity be for a time supported as a mission church. Hence we would respectfully solicit a continuance of the bounty of the benevolent. W. F. W.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of *One hundred and seventeen dollars and thirty-seven cents,* being a Collection made in Trinity Church, New-York, on Sunday morning, the 10th inst.

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

May 13, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *Thirty-eight dollars and twenty-five cents,* being a collection made in St. Mark's Church, New-York, on Sunday morning the 10th inst. Also one dollar from the "Female Association of St. John's Church, Johnstown," by the hands of Mr. Stoutenburg.

Thomas Browning, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums previous to the 1st of May.

From Mrs. Elizabeth Smith, by Wm. R. Wadsworth,		\$1 00
The following members of the congregation of the Church of the Holy Evangelists, by Wm. Hinton.		
R. Brewer,	\$1 00	
Wm. Stebbins, jun.	20 00	
D. Smith,	10 00	
O L.	5 00	
J. Turney,	1 00	
Mr. Chesnut,	2 00	
J. F. Hagadorn,	2 00	
Miss H. A. Spooner,	1 00	
E. A. Miller,	5 00	
Wm. J. Jewitt,	5 00	
S. Whitney,	5 00	— 57 00
Wm. Stebbins, the collections at the Church of the Holy Evangelists in April,		38 18
Wm. J. Pinckney, the collections at the Church of the Epiphany, from Jan. 1st, to May 1st,		101 59
		\$197 77

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

LIBRARY OF THEOLOGICAL SEMINARY.

From Judge Johnston, of Hyde Park,
Journal of both Houses of Parliament, during the reign of Queen Elizabeth, 1 vol. fol., London 1693.

John McVickar.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From Subscribers to the General Fund,	\$18 00
" E. J. Olsen, a donation for do.	10 00
" J. A. Perry, do. do.	5 00
	\$33 00

Wm. H. Townsend, *Treasurer,*
166 Barrow-street and Bank of America.

New-York, May 14, 1835.

Calendar.

MAY.

17. 4th Sunday after Easter.
24. 5th Sunday after Easter.
25. }
26. } Rogation-Days.
27. }
28. Ascension.
31. Sunday after Ascension.

PRESS DEPOSITORY,
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 14th, from the following persons, viz.

Rev. Wm. Shelton—J. H. Tucker—O. Steele—Postmaster, Rochester—George Rowland—Rev. Dr. Gadsden—Charles Stimpson, jun.—C. E. Leaverett—Ora Haskell—Alanson Tubbs—Postmaster, Carbondale—Rev. Reuben Sherwood—Rev. George McElhiney—Rev. S. W. Beardsley—William Thorne Williams—H. H. Elliot—Rev. J. H. Nichols—Thomas Lloyd Halsey—Rev. E. Punderson—Rev. R. Salmon—Postmaster, Portland, Me.—Marshall, Brown & Co.—W. J. Willard.

Received by the Gen. Prot. Episc. S. S. Union.

John D. Pechin—J. Swart, *with remit.*—S. Babcock—G. G. Smith, *with remit*—J. Nollner, *with remit*—Richard Davis, London—Rev. F. Tiffany—O. Steele, *with remit*—Miss A. Foote—Rev. E. Allen, Report—Catherine Clark—D. Mathews, *with remit.*

AN ESSAY ON REGENERATION,

Just received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of Devotions from the Liturgy, by the same Rt. Rev. Author.

EPISCOPAL ACADEMY OF CONNECTICUT.

The Summer Term of the Academy will commence on the first Wednesday of May next. The Latin and Greek languages, together with the various branches of English Literature, will be taught. The Assistant, Mr. Payne, is a graduate of Washington College, an able instructer and of high literary attainments. Board may be obtained in the family with the Assistant, at one dollar and fifty cents a week, exclusive of washing. The Tuition is moderate.

Burrage Beach, *Secretary.*

Cheshire, April 30, 1835.

BORDENTOWN ACADEMY.

The friends of this Institution, and the public generally, are respectfully informed that its Scholastic operations have commenced, and although some pupils have been received, many rooms are yet unoccupied.

It would be superfluous to dilate here upon what formed a prominent topic of the late advertisement, the beauty and salubrity of Bordentown, and the peculiar fitness of the buildings to their destined purpose. Those who have visited the establishment, have candidly acknowledged that in both these points their highest expectations were surpassed. The Principal fondly hopes that the expectation of those parents who may be pleased to intrust their sons to his tutelary care, will be in all respects abundantly realized, and that those kind friends to whose encouraging communications he owes much of his present confidence, will find that their favor has not been misplaced.

N. B. Circulars containing terms, references, &c. may be had at this Office, or at the Bookstore of Messrs. Swords, Stanford & Co. 152 Broadway, New-York.

PROTESTANT EPISCOPAL COLLEGIATE SCHOOL,

FOR ENGLISH, COMMERCIAL AND CLASSICAL EDUCATION,
Corner of Varick and Canal Streets.

The Rev. J. L. Harrison, late minister of St. Andrew's Church, Walden, Orange county, having been appointed to the charge of the Protestant Episcopal Collegiate School, is ready to give instruction in all the branches of a liberal education. The Latin and Greek languages taught to those who wish to enter upon a collegiate course of instruction. Book-keeping by double entry, and the most ample information given on commercial affairs to those who intend to devote themselves to mercantile pursuits. The rooms are light, airy and spacious, and fitted up with a view to afford every facility and accommodation to the pupils. The Principal has devoted himself to the education of youth for a number of years, and from his long experience has become well acquainted with the art of teaching. He feels it necessary to state, that it will be his constant aim to direct the minds of his pupils to the study of the great truths of revelation, and to attain this desirable object, they will be made acquainted with sacred Geography, and with those subjects that tend to illustrate and throw light upon the sacred volume of inspiration. The most strict attention will be paid to the improvement and welfare of the pupils committed to his charge. Reference is given to the following gentlemen—Rt. Rev. B. T. Onderdonk, D.D., Rev. W. Berrian, D.D. Rev. L. P. Eayard, Swords, Stanford & Co.

May 4 1m

NEW-HAVEN BOARDING SCHOOL.—Miss Gilbert and Miss Edwards continue their School in New-Haven, where the healthiness and other advantages of the place may make it peculiarly eligible in the summer season. Young ladies may remain at Board during the long vacation in September. The number they can receive is small, and they have several assisting teachers.

Besides thorough instruction in the English branches, and the sciences, so far as the age of the scholar will permit, Drawing, Music and French are taught; the latter by a master a native of France, in Manesca's method. In winter the College Lectures on Chemistry and Natural Philosophy are attended at small expense, and the preparatory instruction renders them very available and pleasing.

The charge for Board and Instruction is two hundred dollars a year, exclusive of the languages and accomplishments. In vacation, Board three dollars a week.

Those who are unacquainted with the character of the School while in New-York, may, on inquiry, be referred to very respectable names in the city; and at New-Haven, by permission, to Professor Silliman, the Hon. Nathan Smith, and the Rev. Dr. Croswell. may 2—1m

For the Churchman.

POETICAL SELECTIONS,

From the private papers of Mr. C. W. Upham.

The Pastor's Funeral.

THEY weep! the voice well known that guided them
In prayer, the voice that spake to them so oft
Of charity and love, and Christian hope,
In sweet remember'd tone, is silent now.
Yet he is there, and from that lowly place,
Beneath the mournful pall, "he being dead,
Yet speaketh," in a far more touching tone.
What telleth he?
Of the strong love of CHRIST,
That cheer'd him on his way, with weary pains
Beset; and of the outstretch'd arm of GOD,
That, when the darkest waves of death came on
With buffet rude, triumphant held him up.

And still they weep! and e'en the flashing thought
Of glorious reward, that waits his race
"Well done," adds darkness to the gloom; for then
They weep, as though "the pillar and the cloud,"
That led their pilgrim band, had pass'd away.
Still let them mourn; for every tear that wets
The good man's grave, shall but the more embalm
His memory. O let them cherish that,
And let it be a guiding star to lead
The weary and the heavy laden one
To CHRIST, his only hope, his only strength.

Nov. 11, 1833.

Death.

"Come in consumption's ghastly form,
The earthquake's shock, the ocean storm,
And thou art terrible!" —*Halleck.*

NOT to the Christian, when his heart
Salvation's strength has found;
Thy summons no alarms impart,
But has a cheering sound,
Bidding him look above for joys
Unspeakable, unheard,
And the glad sight all fear destroys,
Of that terrific word—
Death, death, it loses all its stings,
When Christians soar on faith's strong wings.

Jacob's Funeral.

Gen. l. 7–13.

A TRAIN came forth from Egypt's land
Mournful and slow their pace;
Sad was the leader of that band,
The tears roll'd o'er his face;
His father's bones they bore away,
To lay them in the grave,
Where Abraham and Isaac lay,
Macpelah's sacred cave.

A stately train, dark Egypt's pride,
Chariot and horse were there;
And silently, in sorrow ride
Old men of hoary hair;
For many days they pass'd along
To Atad's threshing floor,
And sung their last and saddest song,
Beside the Jordan's shore.

And Atad saw the strangers mourn,
And gazed on the wo-clad band,
And wonder'd much whose bones were borne,
Thus far from Egypt's land;
They saw the chieftain's grief was sore,
He wept with manly grace:
They call'd that spot for evermore,
Mizraim's mourning place.

They pass'd the wave that Jacob pass'd,
His good staff in his hands,*
They pass'd the wave that Jacob pass'd,
With his returning bands.
'Twas when he met upon his path,
His brother's wild array,
And fled, for fear his ancient wrath
Might fall on him that day.

* Gen. xxxii. 10.

A MEMORIAL

Representing the Present State of Religion on the Continent of North America; by Thomas Bray, D. D. London, printed by Wm. Downing, for the Author. 1700. *fol. pp.* 16.

(*Continued from p.* 864.)

To his Grace, Thomas, Lord Archbishop of Canterbury, Primate and Metropolitan of all England, the following memorial is with all submission humbly dedicated by Thomas Bray.

A MEMORIAL, humbly laid before the Right Reverend the Lord Bishops of this kingdom, and other right noble and worthy patrons of religion; representing the present state thereof in the several provinces on the continent of North America, in order to the providing a sufficient number of proper missionaries so absolutely necessary to be sent at this juncture into those parts.

May it please your Lordships, &c.—Among other reasons for my return at this time, of consequence to our Church in America, in reference to which I have been happy in the approbation of those my ecclesiastical superiors, to whom I am more immediately accountable in things relating to my mission, there is one of concernment to be laid before all your lordships, the universities also of this kingdom; and I dare promise myself, will not be thought unworthy the notice of all the lovers of CHRIST and his religion. And it is to represent to you the present state of religion in Maryland, Pennsylvania, the East and West Jerseys, New-York, Rhode-Island, Long-Island, North and South Carolina, Bermuda and Newfoundland. And this in order to the propagation of the true Christian religion in those parts, at a crisis when as many thousands are in a happy disposition to embrace it; so infidelity and heresy seem to make their utmost efforts to withdraw and to fix those people from the greatest distance from it.

I. And to begin where I am more immediately concerned, with Maryland. Here, through the mercies of GOD, and after many struggles with the Quakers, it is to be hoped we are in a fair way at last to have an *established Church*, the law for which I have brought over with me for the royal assent. And thereby is provided a maintenance for the clergy of 40 pounds of tobacco per pole, taxed upon each communicable person, which amounts in some parishes to £80 per annum, according to the rate which tobacco has borne these last three years, though that is higher than they can promise themselves the same for the future; but in twelve of them at least, by reason of the thinness of the inhabitants, not to above a third of that value. And yet these latter parishes, having built their churches, think they ought to have ministers as well as the rest; and had I not in my parochial visitation given them good words and fair promises speedily to supply them, I fear our law would not have passed altogether so easily as it did; and yet how to make good that promise to them I shall be sadly at a loss, except the proposals hereafter given may find favor with your lordships, and those to whom you shall please to recommend them. The Papists in this Province appear to me not to be above a twelfth part of the inhabitants, but their priests are very numerous, whereof more have been sent in this last year than was ever known. And though the Quakers brag so much of their numbers and riches, with which considerations they would incline the government to favor them with such unprecedented privileges as to be free from paying their dues to the Established Church, or rather, would fain overthrow its establishment, yet they are not above a tenth part in number, and bear not that proportion they would be thought to do with those of the Church in wealth and trade.

II. As for Pennsylvania, I have found too much work in Maryland to be able to visit personally that Province, though most earnestly solicited thereunto by the people. But there passed letters betwixt myself and that Church, full of the greatest respects on their sides. And by such notices as I have received from some of the principal persons of that country, I am fully made to understand the state of religion there, where, I think, if in any part of the Christian world, a very good proportion of the people are excellently disposed to receive the truth. The Keithites, which are computed to be a third part, are truly such; and so very well affected are they to the interest of our Church, that in the late election of assemblymen, even since Mr. Penn came into his government, they had almost carried it for the Churchmen, to their great surprise, so as to let them see they had been only wanting to themselves in not timely applying.

There are in Pennsylvania two congregations of Lutherans, being *hordes*, whose churches are finely built, and their two ministers lately sent in nobly furnished with 300*l.* worth of books by the Swedish king; and they live in very good accord with our minister and his church.

There is but one Church of England minister there as yet, and he at Philadelphia, well esteemed and respected by his people; and they do most importunately solicit, both from thence and from other parts of that Province, for more, where I am assured there are at least six wanting. There are some Independents, but neither many nor much bigoted.

III. Adjoining to this are the two colonies of East and West Jerseys, where they have some pretty towns and well peopled, but are wholly left to themselves, without priest or altar. The Quakers are numerous in the Jerseys; but the Keithians, who are many there, are alike affected to us as in Pennsylvania: and I think there would be a reception for six ministers in both the Jerseys.

IV. From New-York I have an account that a Church of England clergy are much wanted there; and there will be room for at least two ministers besides one which they have already; the one to assist at New-York, the other to be placed at Albany, where, besides the inhabitants of the town, which are many, we have two companies of soldiers in garrison, but all without a preacher. I shall not here speak of the number of missionaries requisite to be sent to convert the native Indians, lying on the back of this, and all our other colonies on the continent. Now that the French of Canada do, by their priests, draw over so many of these Indians both to their religion and their interests, the civil government seems, not without the greatest reason, to take umbrage, as if it would be of the highest consequence to the preservation of our plantations to have those Indians which border upon us brought over to our religion, in order to hold them in a stricter alliance with us. This, I hope, may facilitate another memorial which I design, relating to that particular case, so as to obtain from the public such a fund as may maintain at least twenty such persons as will learn their language, live with them, and preach the Gospel among them. But there being no such apparent secular interest, according to those maxims which now govern the world in making provision for the support of religion within the colonies, it is from such only as are more than ordinarily zealous for the honor of GOD and the good of souls, that we are to hope for any assistance toward promoting in these so good a work; and therefore shall address in relation to them in another way of proposal. To proceed then,

V. In Long-Island there are nine churches, but no Church of England minister, though much desired, and there ought to be at least two sent to that colony.

VI. In Rhode-Island, for want of a clergy, many of the inhabitants are said to be sunk downright into Atheism. The new generation being the offspring of Quakers, whose children, for want of outward teaching, which those enthusiasts at first denied, being mere Ranters, as indeed the sons of Quakers are found to be such in most places, and equally to deny all religion. However, through the noble assistance of Col. Nicholson, Governor of Virginia, there is a church raised in that colony, and something subscribed toward a maintenance of one minister. But there will be work enough for two substantial divines at least.

VII. North-Carolina lies betwixt Virginia and South-Carolina. It has two settlements: the one called Roanoke, the other Pamlico, one hundred miles distant from each other. And as there will be occasion for at least two missionaries to be sent among them, so the Governor, who is now going over to that colony, being a very worthy gentleman, I dare promise will give the best countenance and encouragement which shall be in his power.

VIII. South-Carolina is the last province that I shall now speak of on the continent, a very thriving colony, and so large as to want at least three missionaries besides one lately sent there.

IX. Over against South-Carolina lie the Bermudas or Summer Islands, formerly reckoned very plentiful as well as pleasant and healthful, but are now known to be very poor and barren, which is commonly attributed to two reasons,—first, the fall of their cedars that sheltered them from hurtful winds—since which time these islands, formerly so famous for their oranges and lemons, are now continually blasted; and, secondly, to a certain worm or ant, so much increased upon them as totally, in some places, to devour their corn. But from whatever causes the poverty of the place proceeds, so it is that though there are eight tribes or parishes, with so many churches, endowed with some shares of land, which might formerly afford a mean provision, now there is but one minister upon the place, and he but barely subsisted.

It is no part of my province to speak to Virginia, it being under the jurisdiction of a very worthy person, Mr. Commissary Blaire, whose abilities, as they fit him for great designs, so his industry has been for some years exercised in doing uncommon services to that Church. But the gratitude which all that are well affected to Christianity do owe, more especially the clergy, and above all myself, to that admirable patron of religion and learning, Col. Francis Nicholson, the present Governor thereof, forbids me to pass in silence over those glorious works which he is there carrying on with such unusual application, and which, when accomplished, must render his memory sweet to all succeeding generations.

The two great designs which he is now so intent upon for the good of that Church (not to mention here what a patron, or rather a founder, he has been to it in most of the other provinces now named) are the erecting of a college in Virginia, or rather a university, for which he has obtained a charter from his Majesty, with a noble endowment, and the building of which he has now far advanced; and the settling of the Church by law, on such a foot and constitution as will render that clergy and Province mutually happy in one another. Considering this Governor's late heroic actions in the conquest in the most desperate of enemies, the pirates, who were so infatuated as to approach his Province, and in whose reduction his own personal presence and valor had a share, but that it was necessary to the service of his Prince, of his government, and of its trade, almost to a fault; it is hard to say whether arms or letters have the greatest right to challenge him for their general. But when we consider the extreme disproportion betwixt the numbers of persons in public post who are studious of the good of GOD's Church compared with such as are thought serviceable to the State in arms, it ought to be the hearty prayers of all the friends of religion and learning, not only in his own province, but all over that continent, that whenever the service of the public shall oblige him again to expose his person to such dangers, that GOD would preserve him, for should he fall, in all human appearance, the loss would be irreparable.

Nor do I think myself obliged to speak here of New-England, where Independency seems to be the religion of the country. My design is not to intermeddle where Christianity under any form has obtained possession, but to represent rather the deplorable state of the English colonies, where they have been, in a manner, abandoned to Atheism, or which is much as one, to Quakerism, for want of a clergy settled among them. And I think I have one remaining instance of such neglect in this kind, as if it provokes me to some warm reflections upon our nation, (for the Church, I know, wants power and riches to do much of itself,) I conceive the occasion will bear me out.

(*To be continued.*)

From the Southern Churchman.

A FRIEND, who had in his possession the correspondence between Bishop Ravenscroft and Mr. Hooper, to whose case Dr. Miller has referred, has furnished us with extracts from it, which we feel called upon to publish, in justice to the memory of Bishop Ravenscroft. "These extracts," our correspondent remarks, "touch not the disputed doctrinal points which are discussed in the letters—they are designed principally to show the kind feelings which were mutually entertained by the parties, and the delicacy with which the most painful official duties of Bishop Ravenscroft's life were performed."

EXTRACTS.

No. 1.—From Mr. Hooper to Bp. Ravenscroft.
Letter dated May 20, 1824.

"Rt. Rev. and Dear Sir,—I am now about to perform one of the most trying duties that I have ever been called to in the course of my life. My views on many points are so different from yours, the sentiments proclaimed in your convention sermon, as those which you mean to act upon in the fullest extent, which you wish us to act upon, and which it is your professed determination to breathe into the members of the Church in the diocese, are so repugnant to my feelings, that I cannot co-operate in the maintenance and propagation of them. Placed here, and a member of the standing committee, I am called upon and expected to do so, a part in which I am conscious that I cannot act with zeal or cordiality. It is better, therefore, that some person should occupy this situation whose views are more coincident with your own." * * * "Holding such sentiments, I cannot heartily wish success to the Episcopal Church, if characterized by, and identified with, those exclusive tenets urged in your convention sermon." * * * "But as you are so decidedly of an opposite opinion, there seems to be no hope of a cordial concurrence between us in the promotion of the particular interests of the Episcopal Church. I would, therefore, rather withdraw from this station and give place to one who can act more agreeably to what you deem the true principles and policy of the Church at whose head you are placed. Should not, therefore, a letter from you give me reason to change my purpose, I contemplate resigning my present charge in July." * * * "If I should retire, I will not take any step precipitately. Should GOD spare my life, I will, by his help, examine and endeavor to find out the truth: and if I am in an error, I pray that the Spirit of truth may guide me into all the truth, and preserve me from doing any thing that will be detrimental to religion or to my own salvation. Will you be kind enough to write me as soon as convenient. This subject has cost me many anxious moments, and the idea of losing the friendship of those with whom I have been associated, is extremely painful to me. But I know you love candor and openness, and I would wish to act and speak without disguise." * * * "Be assured, Sir, that I entertain a sincere respect for your personal character, and a firm persuasion of your disinterested zeal for the cause of the Redeemer, although I am compelled to differ so widely about the means of promoting that cause."

No. 2.—From Bp. Ravenscroft to Mr. Hooper, in reply.
Letter dated May 24, 1824.

Rev. and Dear Sir,—I received on Saturday your favor of the 20th instant. I have given to the contents the consideration due to them, and but for the intervention of the Sabbath, would have put you in possession of my reply a day earlier than you will receive this. The decided manner in which you declare your inability to propagate, or co-operate in the support of "the principles laid down in my convention sermon—expressed in other of my official sermons, and in the free declarations of my general conversation," could only require from me, in answer thereto, the expression of the sincerest regret that in points so fundamental and so essential to harmony, both of opinion and action, so incomparable a bar should exist between us. And as I must believe that you have not thus expressed yourself without the most serious consideration, without a deep and careful examination of the subject, and a full persuasion that you cannot subscribe to the doctrines of the Church, as held and expressed by me in the public declarations above mentioned, without doing violence, not to your feelings, but to your conscience, I am bound to respect the candor and integrity with which your determination is announced, while I acquiesce, with whatever pain to myself, in the resolution you have taken to withdraw from your present situation, and, as an almost necessary consequence, from the Church. But as a subsequent part of your communication leaves an opening for the hope that a letter from me may produce some influence on your proceedings in this case, I very gladly avail myself of it, not to enter on the merits of the disputed subject, but to request you to let the present heat of your mind subside; not to take your stand and commit yourself on a subject, which you say, if GOD spares your life, you will examine and endeavor to find out the truth; but forthwith, as you are to examine, and when satisfied to decide." * * * "My dear and Rev. brother, permit me to ask you, as one who truly admires your excellent and amiable qualities, and wishes your comfort and establishment in what is precious beyond words, how far are the conclusions you think you have come to on this subject the result of that serious examination which it merits, or the proceeds of early impression and popular prejudication." * * * "Pardon me, I pray you, in thus speaking; I do it not to offend, but to strike your attention, to remove the scales from your eyes. I wish not to lose you, but I must hold fast to the truth, according to my best view of it; so must you also. When you think me wrong in the great interests of the Gospel, take the wrong and show it to me; I will thank you. This do, and you will do a public service to the Church of which you are a minister, and to the cause in defence of which you are set. In conclusion, let me ask you, Is there no long standing difficulty on your mind?" * * * "From the bottom of my heart I pity the dilemma in which you see yourself placed, and would do any thing short of a dereliction of principle to relieve you. I respect principle in any man, no matter how much it conflicts with my own; * * * nor would I take from any man or set of men the right which I hold sacred, of judging and acting for myself. No forfeiture of esteem or loss of friendship of former associates, can follow a "conscientious discharge of what we believe to be duty." * * * "Let me once more beg of you not to be offended with the plainness and roughness of the poor creature, who is very sensible of his great deficiency in that smooth and conciliating address which is not among his gifts—who sincerely offers you any help he may be thought to possess, and his poor prayers that the Spirit of truth may preside over all your meditations, may guide you to your duty, to your comfort, to the purposes of GOD with you in this life, and to his glory in a better."

No. 3.—From Mr. Hooper to Bp. Ravenscroft.
Letter dated June 14, 1824.

"Rt. Rev. and Dear Sir,—I received your favor of the 24th ult., and have given to it much consideration. I cannot say that it has altered my sense of the course I must pursue. At the same time I owe you my thanks for the sincere kindness which marks the whole communication, and which would sooner disarm my resolutions than any remarks of a different character. But the letter confirms my opinion, that my sentiments on Church government are such as to disqualify me for co-operating in the promotion of your views in this diocese." * * * "To another question—'Whether there is not some difficulty of long standing?' I frankly answer in the affirmative—that I have often mentioned to you. Certain expressions in the baptismal and confirmation offices have long weighed on my mind; but being averse to change and to produce any disturbance, I have hitherto struggled with my difficulties." * * * "I never did consider Church government a matter on which Scripture was clear and imperative." * * * "But it would be useless to enter into a regular discussion of the subject before us. After receiving your letter, I made it the subject of much reflection and prayer for divine direction, but I cannot see any other course for me to pursue than the one before stated to you." * * * "I sent in my resignation to the Vestry a week ago, but they have not acted upon it." * * * "I repeat my sincere thanks for the kind expressions and true friendship which your letter breathes. I know you are devoted, with all your heart, to the promotion of the Redeemer's kingdom, (would that I had half your ardor and devotedness!) and that you are strenuous on the points between us, because you believe them to be essentially connected with that cause." * * * "Excuse, I pray you, these remarks. I may be wrong; may GOD forgive and rectify me if I am. To part with an attached congregation is grievous; to offend you and my brethren is no less so, but to act in opposition to conscience and feeling would be worse."

No. 4.—From Bp. Ravenscroft to Mr. Hooper.
June 18, 1824.

"Rev. and Dear Sir,—I have this moment received your favor of the 14th, and take up my pen thus hastily, not to continue a discussion which I perceive would be useless, but to express the deep regret I feel that a man so every way estimable, and for whom, in common with the whole Church, I entertain so sincere a regard, should feel himself compelled to withdraw from the communion of the Church and from his ministerial duties, upon a point which has not been considered heretofore, by those differing upon it, as necessarily or conscientiously involving such a course." * * * "Suffer me in conclusion most heartily to wish and to pray that you may be kept from every hurtful thought and thing, and guided into every thing profitable to your peace, comfort, assurance and salvation. I will not intrude on you further than to assure you that I am most truly your friend and well wisher in the bond of our common hope."

No. 5.—Mr. Hooper to Bp. Ravenscroft.
July 26, 1824.

"Rt. Rev. and Dear Sir,—I thank you for your two kind letters." * * * "Your tone of uniform kindness, and the brotherly tenderness with which you, and my other friends are disposed to treat me, deserve my gratitude; and if I were to consult *feeling alone*, as you seem to imply, my strongest resolutions would be almost ready to melt away before such treatment. Every such letter disposes me to say with St. Paul, 'What mean ye to weep and break mine heart.' The sacrifices indeed are great to sever myself from a congregation which has given me such strong manifestations of attachment; but it appears to me they will be greater to remain here and lend a reluctant and heartless support to the Episcopal cause, even supposing removed the difficulty about baptism, which must grieve me whenever I administer the rite."

No. 6.—From Bp. Ravenscroft to Mr. Hooper.
Nov. 1824.

"Dear Sir,—I trust it will not be considered an offensive intrusion upon your time and thoughts, that I once more, in this way, express the deep and sincere sorrow with which I am penetrated in having to announce to you the result of the meeting of the standing committee upon your letter to me of the 29th ult. Participating with me in the regret with which they met the duty to which they were called; their object was to perform it with all the lenity compatible with the directions of the 7th canon of 1820. They have, therefore, advised me to adopt the mildest course pointed out by that canon. I have, therefore, recorded and pronounced before Mr. Empie and Mr. Wright, that you are displaced from the ministerial office in the Protestant Episcopal Church.

You are aware, no doubt, that is my duty to announce this to every diocese, and to the different Episcopal congregations in this diocese. This I shall do by letters, and by giving notice after service to our people in the different congregations. I have refrained from doing it here because it is sufficiently known; and I would avoid the appearance even of desiring the painful duty.—To express all that I feel on this occasion, would not be easy. To recur to points of difference, would be useless and now insolent. I will, therefore, only say, that I sincerely wish you health and happiness, an approving conscience, a prosperous issue to your earthly pilgrimage, a happy immortality. With these sentiments, I can meet you and every other man on the common ground of our duties and obligations to each other, and with the friendship and courtesies of social life. I can perform what I believe to be my duty in the station to which I am called, without either hostility or intolerance."

From the Edinburgh Review, for January.

IRISH CLERGY.

THE Roman Catholic clergy in Ireland are without legal provision, and are dependent for subsistence on voluntary contributions,—voluntary, inasmuch as they are not compelled by law—yet exacted by an authority perhaps more powerful than that of the law,—by custom, by "terror of public exposure, and the superstitious fear of sacerdotal hostility." The sources of the priests' income are dues for confession, for marriage, for baptism, for burial, for extreme unction, and for the performance of the mass. The mode of exacting these dues, says Mr. Croly, "is quite arbitrary and capricious. There are salutary regulations in every diocese respecting church dues as well as other points of church discipline—put forth by episcopal and synodical authority. Specific sums are laid down as the remuneration to be demanded and paid for the performance of such and such religious rites;" but, owing to the moderation of these sums, and their inadequacy to supply the wants of the priesthood, the priest, says Mr. Croly, "makes the most he can of his ministry; and multiplies his exactions without any reference to statute law or episcopal authority." The clergy disregard the diocesan statutes, and their bishops are supine in respect to their enforcement. There is "nothing in regard to ecclesiastical finance but discrepance, capriciousness, and disorganization."—"Other bad consequences," pursues Mr. Croly, "regarding the clergy themselves, arise out of the present system of the church support. Many among them are constantly endeavoring to over-reach and undermine each other."—"The curate does not make a fair return to the parish priest, nor the parish priest perhaps to the curate; nor the curates, where a number are associated, to one another."—"Church revenue has become a mere scramble,—every man striving to seize upon a larger share, and deciding for himself in the appropriation:" and the consequence, he emphatically adds, is "a shameful state of clerical demoralization." He next points out the evil incident to each separate species of exaction. On the direct interest which "marriage money" gives the priest in the encouragement of improvident marriages, Mr. Croly is singularly silent; but he adverts to other evil consequences,—such as disuse of banns, and consequent increase of clandestine and illegal marriages; and declares, that "the present system of church finance gives rise to every species of abuse respecting matrimony, both in regard to the clergy and the laity." The demand of baptism money, he tells us, "deranges the administration of the rite itself, and affords matter of scandal at a time when nothing should take place but what would afford instruction and edification." The demand of money for extreme unction is also said to lead to scandalous scenes; and "often when the money is not to be had, bitter words take place in the very hearing and presence of the poor dying person." Dues for confession and the mass also engender irreverence and superstition. Of the former, Mr. Croly says, "It transforms religious rites into mercantile commodities, which the priest prices and turns to his own advantage in the best manner he can. He gives and he gets *quid pro quo*. This is the appearance of the thing; and the common people do imagine that they pay their money in lieu of getting confession and communion. So deeply, indeed, is this persuasion engraven on their minds, that they consider themselves exempt from the obligation of payment, unless they actually get absolution and the holy sacrament; that is, value for their money." Of the exaction of money for masses, especially at one particular season,—the Day of All Souls, the 2d of November,—we are told, that "every effort is then made to interest the faithful in behalf of the souls in purgatory; in order to increase the customary contributions for mortuary masses. Doctrines are frequently advanced on those occasions, prompted by cupidity, not very consonant to reason or the Scriptures; and the congregation is led into error in order to replenish the coffers of the priest."—"In short," says this Roman Catholic clergyman, "the entire system at present pursued by the Irish Catholic clergy, as to money matters, or matters of church finance, is to make the very most of their ministry in gross and in detail; and, regardless of consequences, to render every part and parcel of religion, whether we regard the administration of sacraments, or the celebration of divine worship, subservient to considerations of self-interest."

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

THE village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

Publications for sale at the Depository of THE NEW-YORK PROTESTANT EPISCOPAL PRESS.

EARLY YEARS OF BISHOP HOBART.

JUST PUBLISHED, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man.' —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay. by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

BISHOP DOANE'S CONSECRATION SERMON.
SECOND EDITION.
FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

A VOICE FROM THE CHURCH.

JUST published, and for sale at the Protestant Episcopal Press, "A VOICE FROM THE CHURCH."

☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER.

FOR SALE at the Protestant Episcopal Press, THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER. By the Rev. William Edward Wyatt, Rector of St. Paul's Church, Baltimore. Second Edition.

B. Curtis Brown, *Print.*